

The Life & Character of the Seal of Prophets

(May Peace and Blessings of Allāh be upon him)

VOLUME I

(Sīrat Khātamun-Nabiyyīn)

By
Ḥaḍrat Mirzā Bashīr Aḥmad M.A.^{ra}

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The Life & Character of the Seal of Prophets^{sa}

by Ḥaḍrat Mirzā Bashīr Aḥmad M.A.^{ra}

(Volume I)

English Translation

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A Holy Commemoration

His Holiness Ḥaḍrat Mirzā Ghulām Aḥmad of Qādiān, the Promised Messiah, and the Promised Guided One, the Lion of Allāh in the garment of the Prophets (may peace be upon him), and his Master, Muḥammad (may peace and blessings of Allāh be upon him); through whose advent in this age, by Allah's decree, the beauties of Muḥammad have appeared again.

From,
An unworthy servant,
Humbly Mirzā Bashīr Aḥmad
Qadian, Dated 14 *Shawwāl* 1338 A.H.
(01 July 1920)

About the Author



Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} was born to the Promised Messiah^{as} on April 20, 1883, according to the Divine prophecy:

*“The Moon of the Prophets will arrive and your affair will become manifest...
Soon a son will be born to you and grace will come close to you.”*

He passed his matriculation with distinction in 1910 and did M.A. (Arabic) in 1916 in compliance with the wish of the Promised Messiah^{as}.

The blessings of Allāh which accompanied him, the prayers of the Promised Messiah^{as} in his favour, the guidance given to him by his elder brother, Ḥaḍrat Khalifatul Masīḥ II^{ra}, and his God-given abilities enabled him to

serve the Aḥmadiyya Muslim Jamā'at throughout his life in various capacities.

He was a great religious scholar and a prolific writer. His books, articles and speeches are easily comprehensible even for the average reader. He wrote on a number of topics; and his magnum opus is Sīrat Khātamun-Nabiyyīn. Moreover, Sīratul-Mahdī, Silsila-e-Aḥmadiyyah, Tabligh-e-Hidāyat, Kalimatul-Faṣl and Hamāra Khudā are some of his significant works.

Apart from his books, he contributed many articles, the number of which runs into the hundreds, to Jamā'at dailies and periodicals - especially the Al-Faḍl.

He was a man of God and the recipient of Divine revelations and visions, but he would not disclose them, except rarely. One of his revelations was السلام علیکم i.e., 'Peace be upon you', and another one was:

اٹھ محمدی تیری سر بلندی کا وقت قریب آ گیا ہے

Meaning, "Rise Muḥammadī, the time of your eminence has drawn near."

He passed away on September 2, 1963 at the age of 71.

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Publishers' Note

In this text, references to verses of the Holy Qur'ān have been footnoted and are given in the modern numerical system. In these references, we have counted *Bismillāhir raḥmānir raḥīm* as the first verse, except for *Sūrah Taubah* (that is Chapter 9 of the Holy Qur'ān). In these footnotes, the name of the *Sūrah* (chapter) has been mentioned, and then the numerical reference has been provided in brackets, whereas the first number refers to the *Sūrah* (chapter) and the second number refers to the *Āyah* (verse). The translation of verses of the Holy Qur'ān, *Aḥādīth* and other Arabic or Persian quotations have been rendered into English from the idiomatic Urdu translation of Ḥaḍrat Mirzā Bashīr Aḥmad Ṣāhib^{ra} himself, as found in the original Urdu work.

The names of Islāmic months have been used in their original form. In the field of Islāmic history, there are two famous eras in the life of the Holy Prophet^{sa}: prior to migration and after migration. Years spent by the Holy Prophet^{sa} in Makkah, prior to the Migration are referred to as *Nabawī* years, and those following the migration are referred to as *Hijrī* years. In this text, *Nabawī* years have been clearly specified, for they have been followed by the term '*Nabawī*' in italics. *Hijrī* years have been specified by the abbreviation A.H. (i.e., After *Hijrah*).

Throughout the course of this work, various Arabic terms and Islāmic phraseology have been transliterated and used in their original form. Wherever such terms are used in the text, a footnote has been provided upon the first instance of their appearance. A more elaborate explanation of such terms and phraseology has been given in the '*Glossary of Terms*'.

Please note that wherever reference is made to '*Life of Mahomet*^[sa]' written by Sir William Muir throughout this book, the Reprint of the 1984 Edition, published by Voice of India, New Delhi, has been quoted herein.

The following abbreviations have been used in this book; Readers are requested to recite the full salutations when reading the book:

SA: An abbreviation for *Ṣallallāhu 'alaihi wa sallam*, meaning, "*May peace and blessings of Allāh be upon him,*" is written after the name of the Holy Prophet Muḥammad^{sa}.

AS: An abbreviation for '*Alaihissalām* / '*Alaihassalām*, meaning, "*May peace be upon him / her,*" is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}, and pious women prior to the era of the Holy Prophet Muḥammad^{sa}.

RA: An abbreviation for *Raḍiallāhu 'anhu* / '*anhā* / '*anhum*, meaning, "*May Allāh be pleased with him/her/them,*" is written after the names of Companions of

the Holy Prophet^{sa} and Companions of the Promised Messiah^{as}.

RH: An abbreviation for *Raḥimahullāh*, meaning, “*May Allāh have mercy upon him,*” is written after the names of deceased pious Muslims who are not Companions.

In transliterating Arabic terms we have followed the following system adopted by the Royal Asiatic Society:

	ا	at the beginning of a word, pronounced as <i>a, i, u</i> , preceded by a very slight aspiration, like <i>h</i> in the English word ‘honour.’
	ث	<i>th</i> , pronounced like <i>th</i> in the English word ‘thing.’
	ح	<i>ḥ</i> , a guttural aspirate, stronger than <i>h</i> .
	خ	<i>kh</i> , pronounced like the Scotch <i>ch</i> in ‘loch.’
	ذ	<i>dh</i> , pronounced like the English <i>th</i> in ‘that.’
	ص	<i>ṣ</i> , strongly articulated <i>s</i> .
	ض	<i>ḍ</i> , similar to the English <i>th</i> in ‘this.’
	ط	<i>ṭ</i> , strongly articulated palatal <i>t</i> .
	ظ	<i>ẓ</i> , strongly articulated <i>z</i> .
	ع	‘, a strong guttural, the pronunciation of which must be learnt by the ear.
	غ	<i>gh</i> , a sound approached very nearly in the <i>r</i> ‘grasseye’ in French, and in the German <i>r</i> . It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
	ق	<i>q</i> , a deep guttural <i>k</i> sound.
	ء	’, a sort of catch in the voice.

Short vowels are represented by:

a for — (like u in 'bud');

i for — (like i in 'bid');

u for — (like oo in 'wood');

Long vowels by:

\bar{a} for — or — (like a in 'father');

\bar{i} for — or — (like ee in 'deep');

\bar{u} for — (like oo in 'root');

Other:

ai for — (like i in 'site')¹;

au for — (resembling ou in 'sound').

Please note that in transliterated words the letter 'e' is to be pronounced as in 'prey' which rhymes with 'day'; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian words 'e' is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong thus — is transliterated as 'kei'. For the nasal sound of 'n' we have used the symbol 'ń'. Thus, the Urdu word — would be transliterated as 'meiń'.² The consonants not included above have the same phonetic value as in the principal languages of Europe.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for — , and ' for — . Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

1 In Arabic words like شيخ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

2 These transliterations are not included in the system of transliteration by the Royal Asiatic Society (Publishers)

Foreword

Books on the life and character of countless people have been written and will be written. There are some amongst them who are renowned for being great warriors or exceptionally valiant or prominent philanthropists or well-wishers of the nation or they served humanity magnanimously. There are many who became notorious for their scandalous evil character and had their biographies composed. There are, of course, some who made a name in religion and spirituality and the profiles of their lives were collected and published. Likewise, several books have been written on the life and character of the founder of Islām, Ḥaḍrat Muḥammad Muṣṭafā, peace and blessings of Allāh be upon him. Unfortunately, there are some such publications as well in which fallacious statements have been made under the influence of biblical legends. The book in view, *'The Life and Character of The Seal of Prophets, May peace and blessings of Allāh be upon him,'* is the writing of Ḥaḍrat Ṣāhibzādah Mirzā Bashīr Aḥmad Ṣāhib^{ra}. It not only highlights the various aspects of the life and character of the Holy Prophet^{sa} founded on the Holy Qur'ān and the *Aḥādīth* (Sayings of the Holy Prophet^{sa}) with references particularly from the six authentic Editions of *Aḥādīth* and history; Moreover, it presents the prominent events and episodes in the history of Islām with solid historical testimonies. Some prejudiced orientalists and historians have misrepresented various incidents from the history of Islām in an attempt to tarnish the character of the Holy Prophet^{sa}. Ḥaḍrat Mirzā Bashīr Aḥmad^{ra} has refuted those allegations vehemently in this book.

Moreover, in addition to a formidable rebuttal of the objections of the orientalists, the book covers a detailed review of the scholarly dilemmas, as for example, the assemblage and the layout of the Holy Qur'ān, Divine revelation, reality of miracles, polygamy, Islām and slavery, striving with sword, capitation tax, the holy wives, toleration of non Muslims, the Islāmic laws regarding marriage and divorce, the electoral system for '*Khilāfat*' (succession) and the just and democratic form of Islāmic government, etcetera. However, Ḥaḍrat Mīān Ṣāhib^{ra} was only able to complete this treatise up to the sixth year of migration but his lucid, persuasive and convincing style is so alluring that a person is immensely bound to accept the glory and elegance of Islām and the Holy Prophet^{sa}.

For those residing in the West and especially the youngsters of this hemisphere it was imperative that this book be translated into English, published and circulated abundantly. With the permission of Ḥaḍrat Khalifatul-Masīḥ V^{aba}, Ayyāz Maḥmūd Khan, a student of Jāmi'ah Aḥmadiyya Canada

(and now U.K.), started translating this book from Urdu into English and has completed its First Volume. Under the directive of Ḥaḍrat Mirzā Masroor Aḥmad, Khalīfatul-Masīḥ V^{aba} this book was initially serialised in the Review of Religions starting from December 2010 Edition onwards.

We are also grateful to the following who rendered valuable services in the preparation of this volume: Munawar Aḥmad Saeed, Fareeha Hāroon Virk, Azam Sher Khān, Rizwān Ḥameed Khān, Ḥammād Aḥmad, Naveed Iqbāl and Faiṣal Maḥmood Khān. This translation was checked and corrected by Dr. Iftikhār Aḥmad Ayāz, OBE. The references were checked with the help of Research Cell, Rabwah.

May Allāh the Almighty give the best of rewards and grant abundant blessings, both in this world and in the hereafter, to all those who have assisted in one way or another, in the preparation of this volume.

Everyone should not only study this fascinating book but publicise it prolifically and present it as a gift to friends and dear ones so that the beauties of the exemplary character of the Holy Prophet^{sa} are exposed to the world and the superiority of Islām established; O Allāh, may it be so. *Āmīn!*

Humbly,

Munīr-ud-Dīn Shams
Additional Vakīlut-Taṣnīf
June 2011

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط¹

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ ط² -

Preface - Volume I

The first volume of the biography of the Holy Prophet^{sa} based on the Makkan era has been appearing in the Urdu Edition of the periodical Review of Religions (Qadian) under the title “Our Master”, since the beginning of the year 1919. It is now being presented to readers in the form of a book, following a second review. In this work, I have not confined myself to the life of the Holy Prophet^{sa} alone, rather, wherever appropriate, I have endeavoured to shed light on the general history of that era, as well as on the lives of the noble companions of the Holy Prophet^{sa} (may Allāh be pleased with them). As such, with respect to its subject matter, in actuality, the name of this book should be “*The History of Islām - Volume 1*”.

It is my intention, and may Allāh enable me, to divide the biography of the Holy Prophet^{sa} into three parts.

The first volume to encompass various early issues, Arabian geography, the division of Arabian tribes at the time of the call to prophethood, and their religious, social and political state of affairs. Also, the history of the Ka‘bah and Makkah; the history of the Quraish; the condition of the tribe of the Holy Prophet^{sa}, his birth and life history until prophethood; his claim to prophethood, the preaching of Islām, and life after prophethood up to migration. This is the volume which after appropriate adjustments, and amendments, is now being presented to Readers.

The second volume, which is currently being written, shall comprise the life of the Holy Prophet^{sa} in Madīnah and the Islāmic history of that era.

The third volume (God-willing) shall relate to the disposition of the

1 In the name of Allāh, the Gracious, the Merciful (Publishers)

2 We praise Allāh and invoke blessings upon His Noble Messenger (Publishers)

Holy Prophet^{sa} – may Allāh enable me.

By writing this book, my purpose is to educate the Muslim youth, who generally are completely uninformed of the life of the Holy Prophet^{sa} and the early history of Islam. It is to introduce them to the true state of affairs in a concise; easy to understand, simple, yet interesting manner. Moreover, so that this work may become a means of reward for me in the hereafter, if Allāh wills.

It is a very difficult sight indeed, to see that our youngsters are knowledgeable in the lives of the rulers, generals and intellectuals of other nations and religions, and read their biographies, but are overwhelmingly uneducated in the life of their Master and Leader, the Holy Prophet^{sa}. There are many reasons for this, but a key reason is that until this time, no such biography of the Holy Prophet^{sa} has been authored in the Urdu language, as may draw in the minds of this era.

The work of Maulānā Shibli, various portions of which are yet to be published, are an exception to this remark, but due to various reasons, even it cannot be deemed beneficial for the general Islāmic public. In any case, my disposition sensed an insufficiency in Urdu literature, which I have endeavoured to fulfill in as much as possible. If I have succeeded in this endeavour, then it is my good fortune, but if I have failed, then it is my supplication, that may God inspire this weak and incomplete effort of mine into such a good heart, as may complete this shortcoming.

In the preparation of this book, I have not fully relied on any one source. Particularly, I have not accepted any work of the contemporaries without my own indepth research. Among the early scholars, historically, for the life of the Holy Prophet^{sa}, only four books have been deemed an actual source: First and foremost, Sīrat Ibni Hishām, which is a derivation of Sīrat Ibni Ishāq, secondly, Ṭabaqāt Ibnī Sa’d, thirdly, Ṭabarī, and fourthly, Wāqidī. In as much as possible, I have thoroughly studied them and benefitted from them. In the analysis of all the narrations recorded in these books, and for the purpose of research, I have always kept the Holy Qur’ān and books of Aḥādīth (particularly the *Ṣiḥāḥ Sittah*¹) in special consideration. From the books of latter scholars, I have especially benefitted from Zarqānī, Sharḥu Mawāhibil-Ladunniyyah, Tārīkhul-Kāmil Ibni Athīr, Usdul-Ghābbah, Iṣābah fī Ma’rifatiṣ-Ṣaḥābah and Sīratun-Nabī^{sa} written by Maulānā Shiblī. In order to keep the allegations of Europe and their writing style in consideration, I have studied “*The Life of Mahomet*^(sa)” written by Sir

1 Six Most Authentic Books of Ḥadīth (Publishers)

William Muir and “Muḥammad^(sa)” by Professor Margoliū as well as various other books. For insight into Arabian geography I have found Mu‘jamul-Buldān to be a helpful and reliable companion. In their comprehensiveness I have found no match to Tārikhul-Khamīs and Sīratul-Ḥalbiyyah, but alas, they are empty of any real research.

In short, as per my capacity, I have conducted my work through full research and scrutiny, however:

الْإِنْسَانُ مُرَكَّبٌ مِّنَ الْخَطَايَا وَالنَّسْيَانِ فَارْجُو مِمَّنْ طَالَعَ كِتَابِي هَذَا أَنْ يُسَمِّحَنِي إِذَا
وَقَفَ عَلَى خَطَايَا أَوْ سَهَوَ فِيهِ وَ يَدْعُوا اللَّهَ أَنْ يَهْدِيَنِي إِلَى الصِّرَاطِ الْمُسْتَقِيمِ فَإِنَّهُ لَا
مُضِلَّ لِمَنْ هَدَاهُ وَلَا هَادِيَ لِمَنْ أَضَلَّهُ بِيَدِهِ الْخَيْرُ كُلُّهُ وَهُوَ الْمُسْتَعَانُ.¹

I offer a gesture of heart-felt gratitude to all those dear friends through whom I may have received any kind of assistance in the preparation of this book. Namely, my honourable professor, Ḥaḍrat Maulawī Sher ‘Alī Ṣāḥib B.A. (the editor of The Review of Religions – Qadian), whose constructive criticism benefitted me tremendously. Moreover, my honourable Sir Maulawī Faḍl Dīn Ṣāḥib (Barrister, Qadian), who, in addition to reviewing the manuscripts, also assisted me significantly in the acquisition of references as required. Then, my honourable Master Aḥmad Ḥusain Ṣāḥib of Farīdabād (then Qādiān), who improved this work from a literary standpoint as necessary.

This humble one,

Mirzā Bashīr Aḥmad

14th of Shawwāl, 1338 Hijrī (1st of July 1920)

1 Man is one to commit mistakes and is negligent. I request he who studies this book of mine, that if he comes across a mistake or omission herein, he is generous enough to pray to Allāh, that He may guide me unto the right path. Indeed, there is no misguidance for the one whom He guides, and there is no guidance for the one whom He lets go astray. All good is by His hand, and He is the Helper. (Publishers)

Map of Arabia



I

Early Sources of Sīrat & Islāmic History

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ¹ -
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ² -

I

Early Sources of Sīrat & Islāmic History

Introduction

The origin of Islām is traced to a period in time which, for most nations, held no real historical significance. It was when, not only the invention of printing was yet to come into existence, but also, the art of writing and composition was still in its preliminary stages of development. Based on the famous Christian calendar system, the time period of the Holy Prophet^{sa} is stated to be from 570 A.D. to 632 A.D. It is that period in time when a majority of the nations of the world were absolutely unacquainted with the art of composition and it was prevalent to some extent in such nations who, in one form or another, were advanced politically or literally. However, as shall soon become apparent, prior to Islām not only was Arabia entirely isolated from the outside world, it was also completely devoid of every kind of educational, political and social movement internally as well. Therefore, prior to Islām, although educated individuals could be found in Arabia, the level of their knowledge was merely limited to basic reading and writing. Moreover, no literary work of the Pre-Islāmic era or historical record of ancient Arabia from this period has been preserved. Although relics and inscriptions belonging to some of the nations of ancient Arabia are present today, this source cannot, by any means, become the basis of sound and comprehensive information.

1 In the name of Allāh, the Gracious, the Merciful (Publishers)

2 We praise Allāh and invoke blessings upon His Noble Messenger (Publishers)

Upon the second degree comes the record of such nations and sovereignties as were, in that era, situated in the close proximity of Arabia. Among them, the Royal Empires of Rome and Persia are particularly worthy of mention. Since the geographical boundaries of Arabia met with these two nations, minimal mention of Arabia can be found at some places in the historical accounts of these sovereignties. However, certainly, this mention is very brief and pertinent to affairs only trivial in nature; therefore, no real insight can be derived in regards to the internal state of the country on the basis of this implicative information. The history of Jewish nations and the Bible can also be placed under this category, as indications towards Arabia are found at various instances.

Pre-Islāmic Traditions and Poetic Verses

Upon the third degree are the internal narrations of the Arabs themselves and in reality, these very narrations serve as a solid base in the study of Pre-Islāmic history. The art of writing and composition was not prevalent among the Arabs, but the method in place for the preservation of verbal narrations from generation to generation was very common. For this purpose the Arabs were gifted with an exceptional memory – the likeness of which cannot be found in any other nation.¹ A distinctive class existed in every tribe, which was responsible for safeguarding to memory the historical account of their own tribe as well as that of surrounding tribes with integrity and loyalty of the highest calibre. Among the Arabs, this art was known as *‘Ilmul-Ansāb*, meaning, ‘The Science of Genealogy’. In history, the names of many have been recorded from the Pre-Islāmic era, as experts in this art. In this manner, this knowledge was transferred from one generation to the second, from second to third and so on and so forth, and thus, the history of every tribe was vouchsafed in the hearts of its narrators.

In this context, another excellent means through which ancient Arabian history has been safeguarded are the poetic verses composed by poets of the Pre-Islāmic era, as they also seem to encompass particular aspects of the history of Arabian tribes. In the Pre-Islāmic era, the art of poetry among the Arabs had reached such heights that in the opinion of various critics, poetry of Islāmic era was unable to contest in various aspects, despite the positive

1 Life of ‘Mahomet’, Sir William Muir, p. xvi, Reprint of the 1894 Ed., Published by Voice of India New Delhi

advancement of Islāmīc poets. Tribal civilization was the basis of Arabian lifestyle. Almost every tribe possessed a poet who would safeguard the particulars of his tribe through forceful Bedouin-like poetry. Moreover, it was a custom among the Arabs that they memorized these verses and would recite them in their gatherings.¹ Among the many poets of the *Jāhiliyyah*², some who have gained distinctive recognition include Imra'ul-Qais, Nābighah Dhubyānī, Zuhair, Ṭurfah, 'Antarah, 'Alqamah, A'ashā, 'Amr bin Kulthūm, Umaiyyah bin Abī Ṣalt, Ka'b bin Zuhair, Labid, Ḥassān bin Thābit and Khansā'. The couplets of many of these poets have been preserved to this day and they exhibit such astounding eloquence, such powerful expression and craftsmanship that its likeness cannot be found in the poetry of any other country or nation of that era. Among the above mentioned poets, the four names mentioned last who also include the name of a renowned poetess at the end, became Muslim at the hand of the Holy Prophet^{sa}.³

Our statement that Arabian history prior to Islām was preserved through verbal narrations alone may astonish the unacquainted. For how could the history of such a vast country, spread over hundreds of years, be safeguarded merely through verbal narrations? However, our readers must bear in mind that this statement refers to a time period in which the historical records of the nations of the world were confined to verbal narrations of this kind.

The only difference is where in most of these nations, narrations were commonly existent in an unsecured form and later in the historical period, were gathered in whatever form they existed, the system utilised by the Arabs in that time period, prior to the formal gathering of historical accounts, in order to safeguard narrations, was far superior to other nations of that era. It was a custom among the Arabs to memorize the historical accounts of their respective tribes by way of narrations or poetic verses, and as previously mentioned, for this purpose, the retentive faculties of the Arabs

1 Life of 'Mahomet', Sir William Muir, pp. li-iii, Reprint of the 1894 Ed., Published by Voice of India New Delhi

2 In Islāmīc terminology the Arabian era prior to Islām is known as the 'Era of Ignorance'

3 Mention of these poets is found in Kitābus-Sh'ir wash-Shu'arā', By Abū Muḥammad 'Abdullāh bin Muslim bin Qutaibah, Part 1, Dāruth-Thaqāfah, Beirut, 1964, on the following pages: Imra'ul-Qais (pp. 50-57), Nābighah Dhubyānī (pp. 92-106), Zuhair (pp. 76-88), Ṭurfah (pp. 117-126), 'Antarah (pp. 171-175), 'Alqamah (pp. 145-148), A'ashā' (pp. 178-186), 'Amr bin Kulthūm (pp. 157-160), Umaiyyah bin Abi Ṣalt (pp. 369-372), Ka'b bin Zuhair (pp. 89-91), Labid (pp. 194-204), Ḥassān bin Thābit (pp. 223-226), Khansā' (pp. 260-262)

were extraordinarily developed. In any case, the verbal narrations of the Arabs, which were later documented in writing, are the greatest source of Arabian history prior to Islām. Furthermore, since an outline of ancient Arabia cannot be formulated without the assistance of these narrations, no historian can disregard them. The written documentation of these narrations is present in various books of later period but the most extensive account is found in the work written by an illustrious Islāmic historian named Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī.¹ The greater part of this vastly dispersed material has been effectively gathered in a well organized manner. Most of the books of latter era are more or less a derivation of this very collection.

The arrival of Islām was the dawn of a new era in the history of Arabia. The voice of Muḥammad^{sa} aroused the sleeping forces of Arabia, just as one who suddenly wakes from a deep sleep upon a sudden clamour. Since then the history of Arabia underwent a revolutionary transformation just as something hidden in the depths of darkness is suddenly brought into the brilliant illumination of the sun. In regards to the biography and disposition of the Holy Prophet^{sa} and the history of the origin of Islām, such solid historical material is present, as most definitely no other religion or prophet has been so fortunate. This material is found in numerous forms; therefore a brief portrait of these various forms of material shall be presented in subsequent pages.

The Holy Qur'ān

At first and foremost is the durable fortress of Islāmic history, referred to as the Holy Qur'ān. According to the doctrine of the Muslims, each and every word and each and every letter of the Holy Qur'ān is the word of God, revealed to Muḥammad^{sa}, the Prophet of Allāh. The span of this revelation is spread throughout the period of his 23-year prophethood. In other words, the first revelation indicated the commencement of his prophethood and the last portion of the Holy Qur'ān was revealed shortly preceding his demise. Therefore, if the collective days of prophethood are analysed against the total number of Qur'ānic verses, the average daily revelation equates to less than one verse per day. More or less, the total days of prophethood amount to 7970 days and the total number of verses in the Qur'ān only equal 6236.

1 224 A.H. to 310 A.H.

Since the individual words of the Qur'ān present a grand total of 77,934 words,¹ the average number of words per verse equal twelve, which evidently results in an average revelation of approximately nine words per day. Based on these calculations it is obvious that the Holy Qur'ān was revealed very slowly and gradually. Although it is true that there were temporary respites in the revelation of the Holy Qur'ān, there were also certain days when many verses were revealed to the Holy Prophet^{sa} all at once. Nonetheless, the Holy Qur'ān was never revealed in such magnitude as might seem arduous to preserve it by writing or memorize it continually.

It was the practice of the Holy Prophet^{sa} that as verses of the Holy Qur'ān were revealed to him, he would dictate them to writing, and under divine knowledge, organize the sequential order of these verses as well. Many *Aḥādīth*² have been narrated in this regard and the following *Ḥadīth* can be presented as an example:

عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ عُثْمَانُ ابْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ عَلَيْهِ شَيْءٌ دَعَا بَعْضَ مَنْ كَانَ يَكْتُبُ فَيَقُولُ ضَعُوا هَؤُلَاءِ الْآيَاتِ فِي سُورَةِ الَّتِي يَذْكُرُ فِيهَا كَذَا وَكَذَا فَإِذَا نَزَلَتْ عَلَيْهِ الْآيَةُ فَيَقُولُ ضَعُوا هَذِهِ الْآيَةَ فِي السُّورَةِ الَّتِي يَذْكُرُ فِيهَا كَذَا وَكَذَا

*Ḥaḍrat Ibnī 'Abbās who was the paternal cousin of the Holy Prophet^{sa} narrates that Ḥaḍrat 'Uthmān bin 'Affān (who served as a scribe in the time of the Holy Prophet^{sa}) would often state that "When several verses were revealed to the Holy Prophet^{sa} all at once, the Holy Prophet^{sa} would summon one of his scribes and instruct that these verses should be written in a certain chapter at the following place. If only one verse was revealed, the Holy Prophet^{sa} would, in the same manner, summon one of his scribes and particularly instruct that this verse be written in the following place."*³

1 Al-Itqānu fi 'Ulūmil-Qur'ān, By 'Allāmah Jalāl-ud-Dīn Suyūṭī, Part 1, p. 108, An-Nau'ut-Tāsi'-Ashar fi 'Adadi Suwarihi wa Āyātihi wa Kalimātihi wa Ḥurūfihi, Faṣl, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2004)

2 Sayings of the Holy Prophet^{sa} (Publishers)

3 Mishkātul-Maṣābiḥ, Kitābu Faḍā'ilil-Qur'ān, Bābu Ikhtilāfil-Qirā'āti wa Jam'il-Qur'ān, Al-Faṣluth-Thālith, Ḥadīth No. 2222, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

The names and life histories of the companions of the Holy Prophet^{sa} who were a scribe of revelation have been documented in history and meticulously safeguarded. The most prominent companions among them were Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Umar^{ra}, Ḥaḍrat ‘Uthmān^{ra}, Ḥaḍrat ‘Alī^{ra}, Zubair bin Al-‘Awwām^{ra}, Sharjīl bin Ḥasanah^{ra}, ‘Abdullāh bin Rawāḥah^{ra}, Ubaiyy bin Ka‘b^{ra} and Zaid bin Thābit^{ra}.¹ Based on the above mentioned list it is evident that even in the preliminary stages of Islām, the Holy Prophet^{sa} had at his disposal a reliable company of scribes to commit Qur’ānic revelations to writing. In this manner not only was the Holy Qur’ān preserved in writing but the final sequential order (which happened to be different to that of its revelation due to various wisdoms) was established along the way. After the demise of the Holy Prophet^{sa}, when Qur’ānic revelation was complete, Ḥaḍrat Abū Bakr^{ra}, the first Caliph of the Holy Prophet^{sa}, upon the advice of Ḥaḍrat ‘Umar^{ra}, ordered Zaid bin Thābit Anṣārī^{ra} (who had remained a scribe of revelation to the Holy Prophet^{sa}) to compile the Holy Qur’ān systematically whilst preserving it in book-form. Therefore, Zaid bin Thābit^{ra} diligently collected every verse of the Holy Qur’ān on the basis of solid written and verbal testimonies and compiled it into a proper book.² Afterwards as Islām spread to diverse countries, Ḥaḍrat ‘Uthmān^{ra}, the third Caliph of the Holy Prophet^{sa}, ordered that authenticated copies of the Holy Qur’ān be prepared in conformity to the book compiled by Zaid bin Thābit^{ra}. These genuine copies were then sent to every Islāmic country.³

On the other hand, there was an effective system in place for the memorization of the Holy Qur’ān, as there was a group of companions who would commit to memory the Qur’ān in its established sequential order at the time of its revelation. Although people who committed the Holy Qur’ān to memory in part were innumerable, yet a substantial population had memorized the Qur’ān completely during the time of the Holy Prophet^{sa}.

Among them, there were at least four such persons whom the Holy

1 * Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Aḥmad bin ‘Alī bin Ḥajar ‘Asqalānī, Volume 9, Kitābu Faḍā’ilil-Qur’ān, Bābu Kātibin-Nabī^{sa}, p. 27, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāḥibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Part 4, pp. 533-554, Al-Faṣlus-Sādisu fī Umarā’ihī wa Rusulihī wa Kitābihī wa Kutubihī ilā Ahlil-Islām..., Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥ Bukhārī, Kitābu Faḍā’ilil-Qur’ān, Bābu Kātibin-Nabī^{sa}, Ḥadīth No. 4989

3 * Ṣaḥīḥ Bukhārī, Kitābu Faḍā’ilil-Qur’ān, Bābu Jam’il-Qur’ān, Ḥadīth No. 4987

* Fathul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Aḥmad bin ‘Alī bin Ḥajar ‘Asqalānī, Volume 9, Kitābu Faḍā’ilil-Qur’ān, Bābu Jam’il-Qur’ān, Ḥadīth No. 4987, pp. 24-25, Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

Prophet^{sa} himself tried and after finding them completely reliable appointed them to the educational tuition of other companions.¹ Moreover, following the demise of the Holy Prophet^{sa} when the Holy Qur’ān had been brought into book-form, the number of Ḥuffāẓ² increased at such an astonishing pace, as in the time of Ḥaḍrat ‘Umar^{ra} alone, at one place, there were more than 300 Ḥuffāẓ in the Islāmic Army.³ As a result of these reasons, behind which the hand of divine protection was playing its part, the text of the Holy Qur’ān has been protected from the dangers of distortion and misappropriation since the beginning of Islām. Following this time period, authenticated copies of the Qur’ān were distributed throughout diverse countries and the number of the Ḥuffāẓ grew to such extent as any possibility of distortion was completely uprooted. Both friend and foe has admitted that there is absolutely no doubt or uncertainty in the fact that the Qur’ān present today is exactly that which was revealed to the Holy Prophet^{sa} 1300 years prior, without a single alteration even to a diacritical sign. In this regard, the viewpoints of various Christian research scholars are presented below.

Sir William Muir writes:

“There is probably in the world no other work which has remained twelve centuries with so pure a text.”⁴

“To compare (as the Moslems are fond of doing) their pure text, with the various readings of our Scriptures, is to compare things between the history and essential points of which there is no analogy.”⁵

“There is otherwise every security, internal and external, that we possess a text the same as that which Mahomet himself gave forth and used.”⁶

“We may upon the strongest presumption affirm that every verse in the Corān

1 Ṣaḥīḥ Bukhārī, Kitābu Faḍā’ilil-Qur’ān, Bābul-Qurrā’i min Aṣḥābin-Nabī^{sa}, Ḥadīth No. 4999

2 People who have committed the Qur’ān to memory (Publishers)

3 Kanzul-‘Ummāl fī Sunanil-Aqwālī wal-Af’āl, By Imām ‘Alā-ud-Dīn Al-Muttaqī bin Hassām-ud-Dīn, Volume 1, Part 2, Kitābul-Adhkār, Bābu fil-Qur’ān, Faṣlun fī Faḍā’ilil-Qur’āni Muṭlaqan, p. 124, Ḥadīth No. 4016, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, Second Edition (2004)

4 Life of ‘Mahomet’, Sir William Muir, p. 558, Reprint of the 1894 Ed., Published by Voice of India New Delhi

5 Life of ‘Mahomet’, Sir William Muir, p. 558 (footnote 1), Reprint of the 1894 Ed., Published by Voice of India New Delhi

6 Life of ‘Mahomet’, Sir William Muir, p. 561, Reprint of the 1894 Ed., Published by Voice of India New Delhi

is the genuine and unaltered composition of Mahomet himself.”¹

Nöldeke, a famous German-Christian orientalist of the past is accepted as an expert in his field. With regards to the Holy Qur’ān he states:

“The Qur’ān present today is exactly the same as in the time of the companions of the Prophet.”

“All efforts of European scholars to prove the existence of later interpolation in the Koran have failed”²

In addition to the salient feature that since its revelation, the Holy Qur’ān has remained fully preserved and safeguarded until today, there exists another distinction also. Due to the fact that it was revealed gradually throughout the course of the 23-year prophethood of the Holy Prophet^{sa}, there remains not a single aspect of his life upon which the Holy Qur’ān does not directly shed light. A practical commentary of this statement is provided by Ḥaḍrat ‘Ā’ishah^{ra} as she states, كَانَ خُلُفَةُ الْقُرْآنِ, in other words the entirety of the *Sīrat*³ of the Holy Prophet^{sa} is encompassed in the Holy Qur’ān.⁴ Therefore, the Holy Qur’ān is a book which comprises the character and practices of the Holy Prophet^{sa} and a record of his state of affairs was documented on a daily basis. Most definitely, there is not a single person found in the history of the world whose personality is recorded with such solidity and authenticity. Undoubtedly, there had always been such (and are still found today) whose biographies are published either in their lifetime or shortly after their demise. However, the distinction of Muḥammad^{sa}, the Messenger of Allāh (may peace and blessings of Allāh be upon him) in conjunction with the Holy Qur’ān, due to the constant documentation of his daily affairs, till this day, has not been received by any other individual. Western research scholars have also openly acknowledged this distinctive feature of the Holy Qur’ān. Hence, Sir William Muir writes:

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- 1 Life of ‘Mahomet’, Sir William Muir, p. 562, Reprint of the 1894 Ed., Published by Voice of India New Delhi
 - 2 Encyclopedia Britannica, Under the word ‘Koran’, p. 905, Edition 11
 - 3 The Life and Character of the Holy Prophet^{sa} (Publishers)
 - 4 Tafsīrul-Qur’ānil-‘Azīm, By Abul-Fidā’ ‘Imād-ud-Dīn ibnī Kathīr, Volume 8, pp. 206-207, Tafsīru Sūratin-Nūn (Al-Qalam), Under the verse “*Innaka l’alā Khuluqin ‘Azīm*”, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1998)

“The importance of this deduction can hardly be over-estimated. The Corân becomes the ground-work and the test of all enquiries into the origin of Islām and the character of its founder. Here we have a storehouse of Mahomet’s own words recorded during his life, extending over the whole course of his public career, and illustrating his religious views, his public acts, and his domestic character.”¹

“And so true a mirror is the Corân of Mahomet’s character, that the saying became proverbial among the early Moslems, His character is the Corân”²

Furthermore, a renowned Christian-British orientalist by the name of Professor Reynold A. Nicholson writes in his English work titled ‘Literary History of the Arabs’:

“The Koran is an exceedingly human document, reflecting every phase of Muḥammad’s personality and standing in close relation to the onward events of his life, so that here we have materials of unique and incontestable authority for tracing the origin and early development of Islām – such materials as do not exist in the case of Buddhism or Christianity or any other ancient religion.”³

Therefore, in Islāmic literature, not only is the Holy Qur’ān a genuine and authentic record of the *Sīrat* and biography of the Holy Prophet^{sa}, but also, it possesses a position in reference to his *Sīrat* which no other book possesses in relation to any other individual. Finally, its integrity is of such magnitude, as friends aside, even the worst of adversaries dare not criticise it.

Narrative Sources of Islāmic History

The second largest source for the history of the origin of Islām and the *Sīrat* of the Holy Prophet^{sa} are the narrations, existent in the form of *Ḥadīth*, Exegesis, *Sīrat* and *Maghāzī*⁴. These narrations were transmitted through an organized system of narration by the companions of the Holy Prophet^{sa} to the

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- 1 Life of ‘Mahomet’, Sir William Muir, p. 563, Reprint of the 1894 Ed., Published by Voice of India New Delhi
 - 2 Life of ‘Mahomet’, Sir William Muir, p. 563, Reprint of the 1894 Ed., Published by Voice of India New Delhi
 - 3 Literary History of the Arabs, Reynold A. Nicholson, Chapter 4, The Prophet and the Qur’ān, p. 143, Printed in New York, 1907
 - 4 History of the battles of the Holy Prophet^{sa} (Publishers)

*Tābi'īn*¹, from the *Tābi'īn* to the *Taba' Tābi'īn*² and from the *Taba' Tābi'īn* to people of later generations. Accordingly, these narrations were committed to writing and thus eternally vouchsafed. Moreover, the stature of this historical treasure is far superior as compared to the history of any other religious community. Allāh the Exalted granted the Holy Prophet (peace and blessings of Allāh be upon him) with a company of followers who, in their love and sincerity, studied his every action with a keen eye and left behind a complete portrait of such perfection, by means of their unparalleled vivid written depictions, the like of which cannot be found in any other illustration. One is astonished to read the statements of the companions of the Holy Prophet^{sa}, as found in *Ḥadīth* – how the illiterate Bedouins of the Arabian wilderness were able to eternally preserve the actions and movements of their master and chief upon the tablets of time. For example, in which manner did the Holy Prophet^{sa} sleep and how would he awaken from sleep. In which manner did he eat and drink, how would he sit and rise, how is it that he walked. In which manner would he stand, how he would converse and how he would silence himself. In which manner would he laugh and cry, how would he manifest his pleasure or express his displeasure. In which manner would he conduct himself in his domestic affairs, by which means would he pass his time in travel. How did he interact with his wives and how is it that he spoke to children. What conduct would he extend to dear ones and how did he treat foreigners. How did he fulfill the requirements of friendship and what conduct did he present before his adversaries. How did he conduct himself in times of reconciliation and peace and in which manner would he fight in battles. How did he fulfill the rights of mankind and how did he fulfill the rights of God the Almighty. In what manner would he listen to the word of Allāh and then convey it to others. Hence, every aspect of his life portrait has been minutely preserved before us with extensive elaboration, covering even the minutest of details. Procure any book of *Ḥadīth* and begin to sift through its pages. It becomes evident that one aspect or another of the beautiful portrait of the Holy Prophet^{sa} can be seen, shining brilliantly with the lustre of life. One experiences the sensation that a lively portrait, with all its charm, has come before us.

1 Those who saw and met Companions of the Holy Prophet^{sa} (Publishers)

2 Those who saw and met the *Tābi'īn* (Publishers)

Methodology of Narration

For the knowledge of non-Muslim readers it is necessary to mention that the method prevalent among the Muslims, by which narrations were related, is that beginning from the last narrator, step by step the name of every narrator is stated whilst moving upwards, until the narration reaches the Holy Prophet^{sa} or comes to a halt at one of his companions. A narration which reaches the Holy Prophet^{sa} is referred to as a *Ḥadīth* and a narration which ceases at one of his companions are referred to as an *Athar*. There are many forms of the two categories mentioned. Generally, the manner in which a narration was related was as follows: Person A related to me, and Person A heard from Person B, who narrates from Person C, and Person D informed Person C that in a gathering he heard the Holy Prophet^{sa} make this statement in reference to that matter or that such an event occurred with relevance to the Holy Prophet^{sa} before our eyes, etc. This is the most primitive of sketches; nonetheless, practically, narrations were presented on the basis of many methodologies. Scholars well-versed in the principles of *Ḥadīth* have discussed these various methods at length and have established their ranks. Regardless, however complex the form of a narration may be, this methodology is such as the merit and rank of every narration can be examined at every level. Furthermore, there exists such an attraction in this systematic methodology as not only does one receive wonderful representation of the gathering in which the *Ḥadīth* was narrated, but also receives the opportunity to view a lively illustration of the gathering of the Holy Prophet^{sa} where this narration first originated.

It has been stated in the beginning that the Arabs were acquainted to some extent with the method of narration, in the Pre-Islāmic era. However, with Islām, it was transformed into a remarkably systematic science, for which various corroborative fields of study were also innovated. It is impossible to elaborate upon every aspect of this science; however, the brief outline presented below can be considered an overview.

Principles of Riwāyat & Dirāyat

The fundamental principles of this knowledge are that the integrity of every instance can be tested on the basis of two methods, and unless its

authenticity is evidently established by both methods, one cannot vest full confidence in it. The first method is of *Riwāyat*¹. In other words, the objective is to test the external testimonies of the instance which has been narrated. Hence the purpose is to determine whether the channel through which the narration has reached us is adequately reliable or not. The second method is of *Dirāyat*². In other words, the objective is to put to trial the internal testimonies of the instance that has been narrated. That is, irrespective of the channel through which the narration has reached us, whether the instance in itself and on the basis of its environment, can be presumed to be true and authentic. Therefore, in order to audit the validity of all narrations as well as historical documentation, these two fundamental principles were invented by the Muslims. The Muslims have followed these principles since the advent of Islām. On the basis of these two fundamental principles, many terms and conditions worthy of consideration have been specified. The most common of these terms are mentioned below.

In accordance with the principles of *Riwāyat*, the following terms have been deemed most significant:

1. The narrator should be well-known.
2. The narrator should be truthful in speech and honest.
3. The narrator should possess the ability to comprehend and rationalize.
4. The narrator should possess a sound memory.
5. The narrator should not be one to habitually exaggerate, summarize or sway original reports in any way.
6. The narrator should not have a personal interest in the narration that is related, lest one may categorize the narrator as biased.
7. The encounter of two narrators who come after one another must be acceptable, based on their time periods and circumstances.
8. All the links of the narration should be fully preserved and no narrator should be missing from the top, middle or bottom.
9. As per the above mentioned characteristics, the solidity of any narration increases with an increase in the credibility and trustworthiness of its narrators.
10. In the same manner, the strength and authenticity of a narration

1 Narration (Publishers)

2 Rationalization (Publishers)

multiplies as the number of credible narrators increases.

In conformity with the principles of *Dirāyat* the following terms have been deemed most significant:

1. The narration should not be contradictory to any reliable and authentic historical record. In accordance with this principle any narration which contradicts the Holy Qur'ān, must be disregarded.
2. The narration should not clash with any evidently proven fact.
3. The narration should not be contradictory to any narration of greater authenticity.
4. The narration should not be of an incident which, if true, should have a greater number of people to testify to it, yet only one narrator is existent.
5. The narration should not have such elements as can be negated or considered ambiguous by common sense.¹

Early Examples of Dirāyat

Muslim research scholars established these principles in the elementary stages of Islām in order to analytically examine narrations. It is on the basis of these very principles that they would ascertain the authenticity of these narrations and deeply ponder upon their true essence. Any sensible individual can comprehend the fact that in the evaluation of narrations, there can be no methodology of analysis which is more effective than that mentioned above. This statement is not to claim that these matters were necessarily in view of all the Muslim *Muḥaddithīn*² and historians alike. However, there is absolutely no doubt that these principles were devised by the Muslim research scholars, in order to analyse narrations. Generally, they gave regard to these principles throughout their written works. It is quite possible that personal inclinations may lead a research scholar to give greater weight to one element, whereas another may give precedence to the other. Perhaps a writer, in order to produce a more comprehensive collection, may include various weak narrations merely upon the potentiality of their authenticity. Moreover, the possibility also exists

1 For these principles refer to:

* Fathul-Muḡīth, By Ḥāfiẓ Zain-ud-Dīn 'Abdur-Raḥīm bin Ḥusain Al-'Irāqī

* Al-Mauḍu'ātul-Kubrā, By Mullā 'Alī bin Muḥammad Sulṭān Qārī, pp.291-326, "Al-Umūrul-Kullīyyatillatī.....Al-Ḥadīthul Mauḍu'an", Qadīmī Kutub Khānah, Ārām Bāgh, Karachi

* Muqaddamah Ibnī Ṣalāḥ, An-Nau'us-Sādisu wa 'Ishrūn, pp. 83-96, Maṭba'us-Sa'ādah Miṣr, First Edition (1326 A.H.)

2 Scholars of Ḥadīth (Publishers)

that a particular writer is not prudent in his work; for all people of a certain class cannot be of the same level. In any case, Early Muslims kept the principles of *Riwāyat* and *Dirāyat* in view, but more discreet writers complied with these two principles meticulously. It is not necessary to provide examples of *Riwāyat* because the quality of Islāmic research from this aspect is acknowledged by friend and foe alike. On the contrary, various western scholars including Sir William Muir have expressed the notion that Muslims disregard *Dirāyat* and have tested the authenticity of narrations merely on the principle of *Riwāyat*.¹ For this reason, clear examples which particularly exhibit the use of *Dirāyat* shall be presented below. Hence, readers shall gain the opportunity to deduce how incorrect and baseless this allegation truly is.

Firstly, the Holy Qur'ān itself states that it is not sufficient to base an incident on *Riwāyat* alone; rather every aspect of the incident should be fully investigated prior to accepting it as correct. Hence, it states:

إِنْ جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

“If a person brings you any news, ascertain the character of the one who brings it. If then, this narrator is unworthy of reliance, analyse every aspect before drawing a conclusion.”²

Apparently it seems that this verse alludes to the authenticity of *Riwāyat* alone. However, with little reflection, it no longer remains hidden that this verse takes both *Riwāyat* and *Dirāyat* into account. Therefore, the word فَاسِقٌ is an allusion towards *Riwāyat*. In other words, one must inquire as to who has brought the news. On the other hand the word فَتَبَيَّنُوا is an allusion towards *Dirāyat*, which essentially means that the news presented must also be examined closely.

At another place the Holy Qur'ān states:

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ
الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِنَفْسِهِمْ خَيْرًا وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ

1 Life of 'Mahomet', Sir William Muir, p. xlii, Reprint of the 1894 Ed., Published by Voice of India New Delhi

2 Al-Hujurat (49:7)

لَمَّا أَنْ تَتَكَلَّمُ بِهَذَا¹ سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

Meaning, “Those who partook in levelling an aspersion against Hadrat ‘Ā’ishah^{ra}, the honourable wife of the Prophet of Allāh^{sa}, were a party from among you, O Muslims! However, you should have thought well of the other. Why then did you not dismiss this allegation saying, Holy art Thou, O God, this is a grievous calumny.”²

These verses clearly allude to the principle of *Dirāyat*. Moreover, the companions of the Holy Prophet^{sa} have been reproached, that although a group of Muslims were apparently responsible for accusing Ḥaḍrat ‘Ā’ishah^{ra}, the Muslims were well aware of her nature and knew that she was the wife of the Prophet of God who remained in his company day and night. Thus, upon hearing this accusation, the Muslims should have categorically rejected it at first glance as merely a false accusation and slander. Moreover, these verses indicate that a narration should not be accepted merely on the basis that its narrators apparently seem to be good people; instead all the aspects of an instance should be analysed on the basis of God-given wisdom. If the other elements of an instance throw a narration into obscurity or doubt, it should not be accepted.

In conformity to this Qur’ānic principle, it is also emphasised in *Ḥadīth* that one should not believe in a verbal narration merely on the basis of hearsay. Rather, one must investigate the validity of statements from every vantage point. Therefore, the Holy Prophet^{sa} states:

كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ

“A reason sufficient to determine an individual’s dishonesty is that he begins forwarding the narrations he hears without investigation.”²

This *Ḥadīth* reveals the importance of investigating the validity of narrations as well; however, the essential objective is investigation by means of *Dirāyat*. It is evident from the words *بِكُلِّ مَا سَمِعَ* that the acceptance of a narration should not be simply based on hearsay. Instead, the matter must be analysed from the opposite viewpoint in order to conclude whether the relayed report can

1 An-Nūr (24:12,13,17)

2 Ṣaḥīḥ Muslim (Muqaddamatul-Mu’allif), Bābun-Nahyi ‘anil-Ḥadīthi bikulli mā Sami’a, Ḥadīth No. 7

be deemed acceptable or not. Moreover, this *Ḥadīth* goes so far as to state, that an individual who relays a narration merely on the basis of hearsay is as responsible for the propagation of falsehood as is the individual who initially fabricated the lie.

In short, both the Holy Qur’ān as well as the *Aḥādīth* support the concept that all news should be confirmed and verified in accordance with both *Riwāyat* and *Dirāyat*. Therefore, according to this principle, there are numerous examples found in *Ḥadīth* where the companions of the Holy Prophet^{sa} and Muslim research scholars following in time, always paid particular attention to the aspect of *Dirāyat* along with that of *Riwāyat*. Many times, although an account appeared solid in reference to *Riwāyat*, it would be disregarded on the basis of *Dirāyat*. The following *Ḥadīth* is an example:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ
فَقَالَ لَهُ ابْنُ عَبَّاسٍ يَا أَبَا هُرَيْرَةَ أَنْتَوَضَأُ مِنَ الدَّهْنِ أَنْتَوَضَأُ مِنَ الْحَمِيمِ فَقَالَ
أَبُو عِيْسَى وَكَثُرَ أَهْلُ الْعِلْمِ عَلَى تَرْكِ الْوُضُوءِ

In a gathering, Abū Hurairah^{ra} mentioned that the Holy Prophet^{sa} would state that after the use of anything which is touched [cooked] by fire, ablution becomes obligatory. Upon this, Ibni ‘Abbās^{ra} interjected and said, “Should we then perform ablution after the use of butter or oil? Shall we perform ablution after the use of boiling water?” After writing this narration, Imām Tirmidhi^{rh} states that among the Muslims, “A majority of the scholars are united in the belief that ablution is not necessary after the use of something which has been prepared over fire.”¹

Therefore, from this *Ḥadīth* it becomes apparent that the narration relayed by Ḥaḍrat Abū Hurairah^{ra}, who is renowned for narrating more *Aḥādīth* than any other companion of the Holy Prophet^{sa}, was rejected by Ḥaḍrat Ibni ‘Abbās^{ra} on the basis of common sense. Firstly, the fact that a substance has been prepared over fire has no relation whatsoever to the fact that after its use, one must renew his ablution. Secondly, if the basis of religion is ease and facilitation, a statement of this nature could not possibly be attributed to the

1 Sunanut-Tirmidhi, Kitābuṭ-Ṭahārah, Bābu Mā Jā’a fil-Wuḍū’i mim mā Ghayyaratin-Nāru, Ḥadīth No. 79

Holy Prophet^{sa}. It is for this reason that in spite of this clear *Ḥadīth* narrated by Ḥaḍrat Abū Hurairah^{ra}, a majority of the *A'immah-e-Ḥadīth* and jurisprudence are firm on the belief that it is not obligatory to perform ablution after the use of something which has been prepared over a fire. There are many other *Aḥādīth* which reinforce this ideology. God forbid, this is not to imply that Ḥaḍrat Ibnī 'Abbās^{ra} and other research scholars believe that the narration related by Ḥaḍrat Abū Hurairah^{ra} in fact, comprise the words of the Holy Prophet^{sa} but are not worthy of action. Rather, the intent is to imply that in the viewpoint of Ḥaḍrat Ibnī 'Abbās^{ra} and other research scholars, Ḥaḍrat Abū Hurairah^{ra} misunderstood the true precept of this narration. Another possibility is that the Holy Prophet^{sa} may have made this statement with relevance to special circumstances but it was generalized by Ḥaḍrat Abū Hurairah^{ra}. Although this *Ḥadīth* proves to be authentic with respect to the principle of *Riwāyat*, yet Muslim research scholars have not accepted it since it does not fulfill the requirements of *Dirāyat*. If the narration of a veteran narrator, the likes of Ḥaḍrat Abū Hurairah^{ra} has not been exempt from the cross-examination of *Dirāyat*, the worthlessness of Sir William Muir's statement, that Muslims would determine the authenticity of *Aḥādīth* on the basis of *Riwāyat* alone, and disregard the requirements of *Dirāyat*, becomes apparently manifest.

It is mentioned in another *Ḥadīth*:

عَنْ أَبِي إِسْحَقَ قَالَ كُنْتُ مَعَ الْأَسْوَدِ بْنِ يَزِيدَ فَحَدَّثَ الشَّعْبِيُّ عَنْ حَدِيثِ فَاطِمَةَ
بِنْتِ قَيْسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَجْعَلْ لَهَا سُكْنَى وَلَا نَفَقَةَ فَآخَذَ
الْأَسْوَدُ مِنْ حَصَى فَحَصَبَهُ بِهِ فَقَالَ وَيْلَكَ تُحَدِّثُ بِمِثْلِ هَذَا وَقَالَ عُمَرُ لَا نَتْرُكُ كِتَابَ
اللَّهِ وَسُنَّةَ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِقَوْلِ امْرَأَةٍ لَا نَدْرِي حَفِظَتْ أَوْ نَسِيتْ

Abū Ishāq^{ra} narrates that on one instance, in a gathering, I was sitting with Aswad bin Yazīd^{ra}. Sha'bī^{ra} narrated that Fāṭimah bint Qais^{ra}, who was a lady companion of the Holy Prophet^{sa}, states that when her husband divorced her, the Holy Prophet^{sa} did not order that she receive a house or expenses. At this, Aswad took a handful of small pebbles and threw them at Sha'bī and said, "You present such a *Ḥadīth*? When this *Ḥadīth* was presented before Ḥaḍrat 'Umar^{ra},

he said that we cannot ignore the Qur'ān and Sunnat¹ of the Holy Prophet^{sa} merely upon the statement of a woman. We are unaware of what the actual statement was and what she understood or what the actual statement was and what she forgot of it.”²

In this Ḥadīth Ḥaḍrat ‘Umar^{ra}, the second Caliph of the Holy Prophet^{sa} rejected the narration of a lady companion on the foundation that her statement is contradictory to the teachings of the Qur'ān and the Sunnat of the Holy Prophet^{sa}. Ḥaḍrat ‘Umar^{ra} reconciled this conflict by suggesting that the woman who made this statement was either unable to comprehend the words of the Holy Prophet^{sa} or that she later forgot those words. In any case, this Ḥadīth was not accepted by Ḥaḍrat ‘Umar^{ra} on the basis of *Dirāyat*, though it was authentic from the perspective of *Riwāyat*. Similarly, the religious verdict of the Muslims is that the narration of Fāṭimah^{ra} was incorrect and the belief of Ḥaḍrat ‘Umar^{ra} was correct.

Likewise, in another Ḥadīth it is narrated:

عَنْ مُحَمَّدِ بْنِ الرَّبِيعِ أَنَّهُ سَمِعَ عِثْبَانَ بْنَ مَالِكٍ الْأَنْصَارِيَّ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَتَنَعَّى بِذَلِكَ وَجْهَ اللَّهِ قَالَ مُحَمَّدٌ فَحَدَّثْتُهَا قَوْمًا فِيهِمْ أَبُو أَيُّوبَ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْكَرَهَا عَلَى أَبِي أَيُّوبَ وَقَالَ وَاللَّهِ مَا أَظُنُّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا قُلْتُ قَطُّ

Maḥmūd bin Ar-Rabī‘ narrates that I heard from ‘Itbān bin Mālik that the Prophet of Allāh said, Allāh the Exalted has prohibited the fire of hell upon all those who in full sincerity and to seek the pleasure of God alone, declare that there is none worthy of worship except Allāh. Maḥmūd^{ra} added, I told the above narration to some people in a gathering where Abū Ayyūb^{ra} was also present. Abū Ayyūb^{ra} denounced the narration and said, “By God, I cannot at all presume that the Holy Prophet^{sa} might have said so.”³

1 Practice of the Holy Prophet^{sa} (Publishers)

2 Ṣaḥīḥ Muslim, Kitābūt-Talāq, Bābul-Muṭallaqati Thalāthan lā Nafaqata lahā, Ḥadīth No. 3710

3 Ṣaḥīḥ Bukhārī, Kitābūt-Tahajjud, Bābu Ṣalātin-Nawāfilī Jamā’atan, Ḥadīth No. 1186

In this *Ḥadīth*, Ḥaḍrat Abū Ayyūb Anṣārī^{ra} refused to accept a narration on the basis of *Dirāyat*, though it seemed authentic with reference to *Riwāyat*. It is quite possible that the argumentation and rationalization of Ḥaḍrat Abū Ayyūb Anṣārī^{ra} is incorrect, but nonetheless, this *Ḥadīth* is proof of the fact that the companions of the Holy Prophet^{sa} did not blindly accept every *Ḥadīth* that reached them. Quite the contrary, they would accept *Aḥādīth* only after a thorough investigation, whilst utilising both the principles of *Riwāyat* and *Dirāyat*.

Furthermore, in another *Ḥadīth* it is mentioned:

قَالَ ابْنُ عَبَّاسٍ فَلَمَّا مَاتَ عُمَرُ ذَكَرْتُ ذَلِكَ لَعَائِشَةَ فَقَالَتْ يَرْحَمُ اللَّهُ عُمَرَ وَاللَّهِ مَا حَدَّثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْمَيِّتَ لِيُعَذَّبَ بِبُكَاءِ أَهْلِهِ عَلَيْهِ وَلَكِنْ قَالَ إِنَّ اللَّهَ يَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ قَالَ وَقَالَتْ عَائِشَةُ حَسْبُكُمْ الْقُرْآنُ وَلَا تَزُرُّ وَازِرَةً وَزَرَ أُخْرَى

Ibni ‘Abbās^{ra} narrates that Ḥaḍrat ‘Umar^{ra} would relate that the Holy Prophet^{sa} stated, “By weeping over the corpse of a person that person is subject to the punishment of God.” After the death of ‘Umar^{ra}, when I mentioned this narration to Ḥaḍrat ‘Ā’ishah^{ra}, she said, “May Allāh have mercy upon ‘Umar, by God the Prophet of Allāh^{sa} did not say that, rather he said that ‘If the kinsmen of a disbeliever weep after his death they only increase his punishment.’” Then Ḥaḍrat ‘Ā’ishah^{ra} said that “The statement of the Qur’ān is sufficient that no soul shall bear the burden of another.”¹

This *Ḥadīth* conspicuously exhibits the utilisation of the aspect of *Dirāyat*. Ḥaḍrat ‘Ā’ishah^{ra} rejected the narration related by an illustrious person, the likes of Ḥaḍrat ‘Umar^{ra}, not only by presenting an opposing narration in rebuttal, but also furnished proof her own belief, by presenting argumentation from the Holy Qur’ān. At this point it is irrelevant to discuss whether Ḥaḍrat ‘Ā’ishah^{ra} was correct or Ḥaḍrat ‘Umar^{ra}; the sole objective is to prove that the allegation that Muslim research scholars accepted *Aḥādīth* merely on the basis of *Riwāyat* is completely false. The truth is that Muslim research scholars

1 Mishkātul-Maṣābiḥ, Kitābul-Janā’iz, Bābul-Bukā’i ‘alal-Maiyyiti, Al-Faṣluth-Thālith, Ḥadīth No. 1742, Volume 1, Part 1, pp. 329-330, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

utilised the principle of *Dirāyat* copiously and with their God-given intellect would evaluate narrations prior to accepting them as genuine and authentic. It is due to this very reason that even the greatest of companions would fall into a mutual difference of opinion.

Brittle Facets of Dirāyat

The four instances mentioned above, have been presented only as an example. Nonetheless, examples of this nature can be found abundantly throughout Islāmic history. From among these, the conduct of four eminent companions of the Holy Prophet^{sa} conclusively demonstrates that ever since the early stages of Islām, the principle of *Dirāyat* has always been considered in parallel to *Riwāyat*. Muslim research scholars have utilised the principles of *Dirāyat* with complete freedom and honesty in order to investigate the integrity of all *Aḥādīth*, and similar examples can be presented in relation to subsequent generations as well. However, our intent is not to prolong this topic unnecessarily. The evidence provided should amply satisfy a sensible individual. In any case, the allegation levelled by Sir William Muir and his like-minded companions, that Muslim research scholars only considered *Riwāyat* whilst ignoring the principle of *Dirāyat* all together, is completely false and baseless. However, if the purpose of those who object is to imply that the principle of *Dirāyat* should be given precedence in every instance and even though a *Ḥadīth* is sound and authentic on the basis of *Riwāyat*, if it lacks rank with respect to *Dirāyat*, it should be discarded, then not only is such a belief completely incorrect, but it also stuns and hinders educational progress. Irrespective of the benefits of *Dirāyat*, there are two fatal vulnerabilities associated to it. Firstly, its relation is with reasoning, and this is a subjective phenomenon which differs from person to person, hence, there is much room for a difference of opinion. Secondly, the foundation of *Dirāyat* is greatly placed upon the past experiences and knowledge of an individual and since these two elements change on a daily basis, there is always room for improvement and progression. Due to these reasons, it is evident that excessive dependence on the principle of *Dirāyat* inherits lucid dangers which no wise individual can disregard. For instance, one individual may reject a *Ḥadīth* by way of *Dirāyat*, on the basis that it contradicts a verse of the Holy Qur'ān. However, it is quite possible that another individual does not find that narration contradictory to the Holy Qur'ān at all, and through an intelligent elucidation of both,

successfully reconciles the apparent conflict. Perhaps an individual may reject a *Ḥadīth* on the basis that it contradicts a proven fact, however, it is quite possible that what was considered to be a proven fact by one, may not be so, to others. Furthermore, it is possible that an individual may reject a *Ḥadīth* on the basis that it contradicts personal experience or observation. However, one possessing a greater spectrum of experiences and observations may not find that *Ḥadīth* inconsistent at all. Therefore, based on these illustrations, it is ostensible that to entirely depend upon *Dirāyat* is not only erroneous in principle, but also a significant hindrance to academic progress. Moreover, excessive emphasis is imposed only by those who wish to measure the findings of the entire world and all its ages by their inadequate knowledge, limited experience, diminutive observations and poor reason. Every individual can easily conclude that for academic progression, this outlook is nothing less than a lethal poison. If early Muslim *Muḥaddithīn* and historians had given emphasis to *Dirāyat* to such extent as was the desire of Sir William Muir and his like-minded companions, most definitely, the wealth of information in grasp today, relevant to the founder of Islām, would have slipped away. It is because various writers would have discarded many *Aḥādīth* believing them to be contradictory to their own logic, despite the probability that they may not be contradictory at all. Hence, it is seen practically that elements which could not be fully understood before, are now becoming easier to comprehend. Therefore, the correct and firm principle was the one employed by early Muslim writers. They laid the primary foundation upon the principle of *Riwāyat*, however, to some extent, they did utilise *Dirāyat* to reinforce *Riwāyat*. As a result of this, they left behind a grand treasure of narrations. Now it is our responsibility to sift through this treasure according to the precepts of *Riwāyat* and *Dirāyat* and thus differentiate authentic *Aḥādīth* from the weaker ones.

Narrations Committed to Writing

According to the principle of *Riwāyat*, it is not necessary for a narration to be written. Moreover, a vast portion of Islāmic narrations was in fact (at least in the early stages of Islām) passed over from generation to generation by word of mouth alone. On the other hand, it is also a fact that in the early stages of Islām, it was the practice of narrators to immediately commit to writing the *Aḥādīth* they would hear, or narrations that would reach them. When they would relay these narrations to others, it would be done from these written

reminiscences. As a result, these narrations acquired greater strength and authenticity. People of this nature could be found among the companions of the Holy Prophet^{sa} and in ensuing generations as well. As a matter of fact, as knowledge developed through positive progression and the art of composition spread, the number of such people multiplied. In later generations, as narrations took on a written form and present-day books of *Ḥadīth* began to come into existence, approximately in the second century of *Hijrah*¹, the written preservation of narrations had transformed into a common practice. In the communication of narrations from one to another, narrators began to greatly rely upon their written memoirs. However, the mere existence of a written account is not sufficient warrant to accept a narration as authentic, unless a reliable verbal attestation also supplements it. It is for this reason that the court of justice in every civilised country requires supplementary verbal testimony to authenticate written documentation. Therefore, generally, *Muḥaddithīn* have not exhibited a distinction between verbal and written narrations in their collections. However, undeniably, an ample portion of the collections of *Aḥādīth* present today include narrations which have travelled through generations, from narrator to narrator, verbally as well as by written records. In support of this claim, for the purpose of brevity, only a few examples have been presented ahead. If it is proven that there was a group of people among the companions of the Holy Prophet^{sa}, who would preserve his *Aḥādīth* by way of writing and then relate narrations from this written collection, then it will serve as conclusive evidence that this practice (when the art of composition had advanced and every type of facilitation was available for the writing of these narrations) continued as in preceding ages. The first and foremost *Ḥadīth* we wish to mention in this regard is one in which the Holy Prophet^{sa} himself instructed that one who cannot remember his sayings should commit them to writing, thus safeguarding them. Hence, it is mentioned in Tirmidhī:

عَنْ أَبِي هُرَيْرَةَ قَالَ كَانَ رَجُلٌ مِنَ الْأَنْصَارِ يَجْلِسُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَيَسْمَعُ مِنَ النَّبِيِّ الْحَدِيثَ وَلَا يَحْفَظُهُ فَشَكََا ذَلِكَ إِلَى النَّبِيِّ فَقَالَ رَسُولُ اللَّهِ ﷺ
بِمِمينِكَ وَأَوْمَأَ بِيَدِهِ لِلْخَطِّ

Ḥaḍrat Abū Hurairah^{ra} narrates that once an Anṣārī came to the Holy Prophet^{sa} and said, “O Holy Prophet^{sa}, I hear your statements, but I am unable to remember them.” The Holy Prophet^{sa} responded, “With the assistance of your right hand write down whatever I say.”¹

From this Ḥadīth, we find that in various circumstances the Prophet^{sa} would himself exhort the companions who faced difficulty in the retention of his Aḥādīth to write them down. In the presence of this instruction, even if clear mention that companions used to write the Aḥādīth of the Holy Prophet^{sa} is not found in history, the presumption that various companions most definitely did record these Aḥādīth would still remain. It is impossible to assume that from a company of such devotees, not a single individual chose to benefit from this guidance. Nonetheless, the companion who was directly addressed by the Holy Prophet^{sa} in the above mentioned Ḥadīth surely followed this facilitative order. However, this is not mere conjecture. It is unequivocally mentioned in Ḥadīth that various companions would commit the Aḥādīth of the Holy Prophet^{sa} to writing. There is a narration that Ḥaḍrat ‘Abdullāh bin ‘Amr bin Al-‘Ās^{ra} would record all that he heard from the blessed tongue of the Holy Prophet^{sa}. Numerous individuals attempted to dissuade him with the belief that the Holy Prophet^{sa} is at times happy, and displeased at other times, and to document it in such detail, is incorrect. At this, ‘Abdullāh bin ‘Amr^{ra} ceased to write. However, when this news reached the Holy Prophet^{sa}, he stated:

اُكْتُبْ فَوَالَّذِي نَفْسِي بِيَدِهِ مَا يَخْرُجُ مِنْهُ إِلَّا الْحَقُّ

“You should write, because by God, nothing leaves my tongue except that it is the truth and is correct.”²

After the issuance of this order, Ḥaḍrat ‘Abdullāh bin ‘Amr^{ra} once again, began to commit the instances of the Holy Prophet^{sa} to writing. Therefore, it is mentioned in Ṣaḥīḥ Bukhārī,

عَنْ أَبِي هُرَيْرَةَ يَقُولُ مَا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ أَكْثَرَ حَدِيثًا عَنْهُ مِنِّي إِلَّا مَا كَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَإِنَّهُ كَانَ يَكْتُبُ وَلَا أَكْتُبُ

1 Sunanut-Tirmidhī, Abwābul-‘Ilm, Bābu Mā Jā’a fir-Rukhṣati fihi, Ḥadīth No. 2666

2 Sunanu Abī Dāwūd, Kitābul-‘Ilm, Bābu Kitābatil-‘Ilm, Ḥadīth No. 3646

Ḥaḍrat Abū Hurairah^{ra} narrates that there is none among the companions of the Prophet^{sa} who hath narrated more Aḥādīth than I except ‘Abdullāh bin ‘Amr who was in the routine that he would write a Ḥadīth after listening to it, and I never did the same.¹

There is another Ḥadīth that states:

عَنْ أَبِي جَحِيْفَةَ قَالَ قُلْتُ لِعَلِيِّ رَضِيَ اللَّهُ عَنْهُ هَلْ عِنْدَكُمْ كِتَابٌ قَالَ لَا إِلَّا كِتَابُ اللَّهِ أَوْ فَهَمُّ أُعْطِيَهُ رَجُلٌ مُسْلِمٌ أَوْ مَا فِي هَذِهِ الصَّحِيْفَةِ قُلْتُ مَا فِي هَذِهِ الصَّحِيْفَةِ قَالَ الْعَقْلُ وَفِكَائِكَ الْأَسِيرِ وَلَا يُقْتَلُ مُسْلِمٌ بِكَافِرٍ

Abū Jaḥīfah said, Once I asked Ḥaḍrat ‘Alī^{ra}, do you possess anything written? Upon which Ḥaḍrat ‘Alī^{ra} replied, “No, except Allāh’s Book I have nothing. Of course, I do possess the God-given power of understanding, bestowed upon a Muslim by which he can derive a verdict through means of assessment and thought. However, I do indeed possess this written scripture.” I asked, What is written in this scripture? He responded, “It contains Aḥādīth pertinent to such and such religious precepts.”²

From this Ḥadīth, it becomes apparent that it was also the custom of Ḥaḍrat ‘Alī^{ra} to write down distinctive instances of the Holy Prophet^{sa} and thus safeguard his words on paper. Furthermore, it is mentioned in another Ḥadīth:

عَنْ أَبِي هُرَيْرَةَ قَالَ خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ فَتْحِ مَكَّةَ فَقَالَ
فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ أَكْتُبْ لِي فَقَالَ اكْتُبُوا لِأَبِي فَلَانَ

Ḥaḍrat Abū Hurairah^{ra} narrates that at the occasion of the Fall of Makkah, the Prophet of Allāh^{sa} made an address in which he stated ‘such and such’. A man from Yemen came forward and said, “O Messenger of Allāh! Please write this address for me.” The Prophet ordered that this address be given to him in writing.³

1 Ṣaḥīḥ Bukhārī, Kitābul-‘Ilm, Bābu Kitābatil-‘Ilm, Ḥadīth No. 113

2 Ṣaḥīḥ Bukhārī, Kitābul-‘Ilm, Bābu Kitābatil-‘Ilm, Ḥadīth No. 111

3 Ṣaḥīḥ Bukhārī, Kitābul-‘Ilm, Bābu Kitābatil-‘Ilm, Ḥadīth No. 112

It is evident from these examples that the custom of writing the *Aḥādīth* of the Holy Prophet^{sa} had commenced in the time of the companions and some of the companions of the Holy Prophet^{sa} practically adhered to this system. Indeed, as generations passed, the custom of preserving the *Aḥādīth* of the Holy Prophet^{sa} by writing became an increasingly common practice. As mentioned previously, it is not possible to mention examples from latter generations in this brief note. Nonetheless, at this point, merely to express the breadth of the method by which narrations were written in latter generations, a single example will suffice. Yaḥyā bin Mu‘īn is a renowned narrator of the past from whom many venerable *Muḥaddithīn* such as Imām Bukhārī^{ra}, Imām Muslim^{ra}, Abū Dāwūd As-Sajistānī^{ra} and many others, have taken narrations. It is narrated that he possessed 600,000 *Aḥādīth* preserved in writing and he would relate these narrations from his written collection. Therefore, it is recorded in *Wafiyyātul-A‘ayān*:

سُئِلَ يَحْيَى كَمْ كَتَبْتَ مِنَ الْحَدِيثِ فَقَالَ كَتَبْتُ بِيَدِي هَذِهِ سِتِّ مِائَةِ أَلْفِ
حَدِيثٍ

It was inquired of Yaḥyā bin Mu‘īn of the number of Aḥādīth he possessed in written form. He answered that, “I have written 600,000 Aḥādīth by my own hand”¹

One should bear in mind that Yaḥyā bin Mu‘īn was not of the *Jāmi‘īn-e-Ḥadīth*² who left behind a collection of *Aḥādīth* like Imām Bukhārī^{ra} or Imām Muslim^{ra}. Instead his writing of *Aḥādīth* was in the capacity of a narrator alone. One can assume the same with regards to other narrators of *Ḥadīth* as well.

Therefore, there is no doubt that in the time of the companions of the Holy Prophet^{sa}, *Aḥādīth* and narrations began to find their way into written composition. The breadth of this system expanded to the extent that the existing collections of *Aḥādīth* comprise a significant portion of such *Aḥādīth* as were related not only verbally but also through writing until they reached the *Jāmi‘īn-e-Ḥadīth*. Our intent is not to imply that a majority of the

1 Wafiyyātul-A‘ayān, By Abū ‘Abbās Aḥmad bin Muḥammad bin Ibrāhīm Al-Ma‘rūf ibni Khalkān, Volume 5, p. 114, under “Abū Zakariyyā Yaḥyā bin Mu‘īn”, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1998)

2 The Collectors of *Ḥadīth* (Publishers)

companions habitually documented *Aḥādīth* in writing, or that, narrators as a whole necessarily committed *Aḥādīth* to writing. A claim of this nature would most certainly contradict reality. Rather, the intention is to denote that the phenomenon of writing narrations had begun in the time of the Holy Prophet^{sa} and then in future generations, expanded even further. Despite this, a significant portion of *Aḥādīth* has been based on verbal narrations. Moreover, collections existent today comprise narrations of both types.

At this point it is essential to mention that some *Aḥādīth* contain an instruction of the Holy Prophet^{sa}, that no words attributed to him except those of the Holy Qur'ān, should be committed to writing.¹ On the basis of this instruction, many individuals have inferred that the companions of the Holy Prophet^{sa} did not commit *Aḥādīth* to writing. A rebuttal to this is that firstly, no inference can be accepted as true in opposition to a proven fact or occurrence. When the fact of the matter is that various companions did in actuality write the *Aḥādīth* of the Holy Prophet^{sa}, no inductive argumentation can possibly hold weight against it. In actuality, these *Aḥādīth* are in relation to a special time period and unique circumstances. Moreover, this instruction is only meant for those people who were assigned the task of writing the divine revelations of the Holy Prophet^{sa}. The purpose of this order was to ensure that no other material intermix with Qur'ānic revelation. There was no restriction upon the common people or in general circumstances. ² وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

A Fundamental Distinction between the Narrations of Ḥadīth & Sīrat

Before this fundamental discussion is brought to an end, it is necessary to mention that although Muslim writers have given regard of a superlative degree to both the principles of *Riwāyat* and *Dirāyat*, they did not apply the same standards to every type of narration. Instead, in the likeness of an intellectual research scholar, they would either ease their standard or would make it more stringent, based on the purpose for which the narration was required. In other words, the criterion was made softer for certain fields of study and sterner for others. For example, *Muḥaddithīn* have employed very rigid criterion for

1 * Ṣaḥīḥ Muslim, Kitābuz-Zuhdi War-Raqā'iq, Bābut-Tathabbuti Fil-Ḥadīth wa Ḥukmi Kitābatil-'Ilm, Ḥadīth No. 7510

2 * Sunanut-Tirmidhī, Kitābul-'Ilm, Bābu Mā Jā'a fī Kirāhiyyati Kitābatil-'Ilm, Ḥadīth No. 2665
And Allāh knows the truth best (Publishers)

the analysis of *Aḥādīth* which comprise of religious tenants or moral conduct. However, in the case of *Sīrat* and history, such stiff standards have not been employed. ‘Allāmah ‘Alī bin Burhān-ud-Dīn Ḥalabīth writes in his biography of the Holy Prophet^{sa}:

لَا يَخْفَى أَنَّ السِّيَرَ تَجْمَعُ الصَّحِيحَ وَالضَّعِيفَ وَالْمُرْسَلَ وَالْمُنْقَطِعَ

“The matter is not hidden from anyone that narrations of *Sīrat* are composed of *Ṣaḥīḥ*¹, *Ḍa‘īf*², *Mursal*³, *Munqaṭi‘*⁴ – all types of narrations.”⁵

Then, he has mentioned the verbal narration of Imām Aḥmad bin Ḥanbalth and other *A‘immah-e-Ḥadīth*, as an elaboration in this regard:

إِذَا رَوَيْنَا فِي الْحَلَالِ وَالْحَرَامِ شَدَدْنَا وَإِذَا رَوَيْنَا فِي الْفَضَائِلِ وَنَحْوَهَا تَسَاهَلْنَا

“Our custom is that when we present a narration in regards to lawful and unlawful issues, we investigate it with great scrutiny. But in the matters of *Faḍā’il*⁶ and *Sīrat*, we soften our requirements.”⁷

Furthermore, he presents an elucidation in the following words:

الَّذِي ذَهَبَ إِلَيْهِ كَثِيرٌ مِنْ أَهْلِ الْعِلْمِ التَّرْخُصُ فِي الرِّقَائِقِ وَمَا لَحُكْمُ فِيهِ مِنْ أَخْبَارِ الْمَعَارِزِ وَمَا يَجْرِي مَجْرَى ذَلِكَ وَإِنَّهُ يُقْبَلُ فِي الْحَلَالِ وَالْحَرَامِ لِعَدَمِ تَعَلُّقِ الْأَحْكَامِ بِهَا

“In most instances, the custom of scholars has been to keep their standard soft in matters not related to jurisprudence or religious injunctions, such as *Sīrat* or *Maghāzī*, etc. This is because in these issues, we can accept things

- 1 A type of Ḥadīth categorized according to the attributes of its narrators (Publishers)
- 2 A type of Ḥadīth categorized according to the attributes of its narrators (Publishers)
- 3 A type of Ḥadīth categorized according to the links in chain of narration (Publishers)
- 4 A type of Ḥadīth categorized according to the links in chain of narration (Publishers)
- 5 *As-Sīratul-Ḥalbiyyah*, By ‘Allāmah Abul-Faraj Nūr-ud-Dīn ‘Alī bin Ibrāhīm, Volume 1, Muqaddamah, p. 5, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002)
- 6 Matters of secondary importance (Publishers)
- 7 *As-Sīratul-Ḥalbiyyah*, By ‘Allāmah Abul-Faraj Nūr-ud-Dīn ‘Alī bin Ibrāhīm, Volume 1, Muqaddamah, pp. 5-6, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002)

which cannot be necessarily accepted in the case of jurisprudence or religious injunctions.”¹

In elaboration of this principle, Imām Aḥmad bin Ḥanbal^{rh} has also mentioned a fine example. He states:

إِبْنُ إِسْحَاقَ رَجُلٌ نَكْتُبُ عَنْهُ هَذِهِ الْأَحَادِيثَ يَعْنِي الْمَغَازِيَ وَنَحْوَهَا وَإِذَا جَاءَ الْحَلَالُ
وَالْحَرَامُ أَرَدْنَا قَوْمًا هَكَذَا وَقَبِضَ أَصَابِعَ يَدَيْهِ الْأَرْبَعِ

“Ibni Ishāq (Sīrat and Maghāzī), without a doubt, is a man of such calibre that we should take narrations of Sīrat and history from him without hesitation. However, when the question arises of lawful and unlawful issues, we require such men (at this he joined the four fingers of his hand together). This means that in the field of Aḥādīth, such narrators are required in regards to which no weakness can be found.”²

In short, whilst establishing standards for the narrations of Aḥādīth and Sīrat a fundamental distinction has always been kept in view, and rightfully so. This is because the narrations of Ḥadīth were to become the foundation of religion. As such, an inflexibly rigid standard was naturally required so that no weak narration could find its way into this compilation of Aḥādīth, thus causing disorder in religion. However, in Sīrat and history, this aspect was not nearly as threatening. As a matter of fact, in Sīrat and history, the fact most deserving of attention, was that fundamental material be gathered initially and at a later time, be investigated according to an established standard. It is for this reason that the overall rank of narrations found in Islāmic books of Ḥadīth greatly surpasses that of Sīrat, Maghāzī and others. However, this is not a defect, rather, it was the best course of action, because on one hand, religion was being protected from inner-mischief and divergence, and on the other hand, history was being preserved wholly and fully. If one reflects upon this, it is evident that for the collection of history, this policy was most appropriate. Except in the instance that a narration is originally incorrect and completely

1 As-Sīratul-Ḥalbiyyah, By ‘Allāmah Abul-Faraj Nūr-ud-Dīn ‘Alī bin Ibrāhīm, Volume 1, Muqaddamah, p. 6, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2002)

2 Fathul-Mughīth Sharḥul-Fiyyatil-Ḥadīth, by Shams-ud-Dīn Muḥammad bin ‘Abdur-Raḥmān As-Sakhāwī, Volume 1, p. 288, Bābun fī Ma‘rifati man Tuqabbalu Riwayātuḥu wa man Turaddu, Beirut, Edition (1403 A.H.)

false at its source, it should be accepted, so that in the future, for the purpose of investigative research, a fundamental store-house is developed and preserved. However, for *Aḥādīth*, this policy would surely prove arduously detrimental. It was necessary to uphold a stringent standard, so that even if a sound narration is left out, at least the ones which were selected are all solid and fully reliable. However, this does not imply that collections of *Ḥadīth* in their entirety are all free from error or that the collections of *Sīrat* and history are completely based on weak narrations. Instead, the purpose is to indicate that the standard of the narrations of *Aḥādīth* is generally far superior as compared to that of *Sīrat* and history. It is for this reason that Muslim historians of more investigative nature whilst compiling the historical accounts of *Sīrat* and history have given preference to those narrations found in books of *Ḥadīth* especially under the category of religious injunctions. Moreover, the author of this book has also observed the same practice in this literary work.

Books on the Principles of Ḥadīth

The knowledge of narration, invented by the Muslims, which includes the principles of *Riwāyat* and *Dirāyat*, is generally referred to as '*ʿIlm-e-Uṣūl-e-Ḥadīth*'. There are many written works pertinent to this field of knowledge which includes the works of both early and latter scholars. However, books which are outstandingly renowned today and currently in use are primarily a summary of the writings of early scholars. These works are as follows:

1. 'Ulūmul-Ḥadīthil-Ma'rūf (foreword by Ibni Ṣalāḥ), by Ḥāfiẓ Abū 'Amr 'Uthmān bin 'Abdur-Raḥmān Al-Ma'rūf bi Ibni Ṣalāḥ, who died in 643 A.H.
2. Faṭḥul-Mugīth fī Uṣūlil-Ḥadīth, by Ḥāfiẓ Zain-ud-Dīn 'Abdur-Raḥīm bin Al-Ḥusain Al-'Irāqī, who died in 805 A.H.
3. Sharḥul-Fiyatil-'Irāqī fī Uṣūlil-Ḥadīth, by Muḥammad bin 'Abdur-Raḥmān As-Sakhāwī, who died in 902 A.H.
4. Mauḍu'āt-e-Kabīr, by Nūr-ud-Dīn Mullā 'Alī bin Muḥammad Sulṭān Al-Qārī, who died in 1016 A.H.

The principles of *Riwāyat* and *Dirāyat* have been outlined in these books in full elaboration and detail. Every aspect of the subject matter has been explained with numerous examples. The book mentioned last, in actuality, deals with the topic of fabricated narrations, however, principles of *Ḥadīth* are discussed as

well.

Phraseology of Ḥadīth

In the art of the principles of Ḥadīth or 'Ilm-e-Riwāyat,¹ two ancillary fields of knowledge are particularly worthy of mention. These two fields are known as 'Ilm-e-Muṣṭaliḥāt-e- Ḥadīth², and 'Ilm-e-Asmā'-ur-Rijāl³. The science mentioned first deals with the phraseology of Ḥadīth, which expounds the basis upon which various Aḥādīth are sorted by category. It mentions the titles under which Aḥādīth are categorized, and outlines the weight of one category over another. According to this science, various categories of Ḥadīth have been established from many perspectives. Among them, the most prominent are:

*Mutawātir, Mashhūr, 'Azīz, Gharīb, Shādh, Munkar, Ṣaḥīḥ, Ḥasan, Ḍa'if, Matrūk, Mauḍū', Marfū', Mauqūf, Maqtū', Muttaṣil, Munqaṭi', Mursal, Mu'adal, Mu'allal, Mudallas, Muḍṭarib, Mudarraḥ, Qaulī, Fi'li, Taqrīrī, Qudsī, etc.*⁴

Numerous books have been written about this field of knowledge, however, the most familiar and commonly utilised are as follows:

1. Nuzhatun-Nazar fī Tauḍīḥi Nukhbatil-Fikr, by Abul-Faḍl Aḥmad bin Ḥajar 'Asqalānī, who died in 852 A.H.
2. Al-Yawāqītu wad-Durar, by Sheikh 'Abdur-Rau'ūf Al-Munādī, who died in 1031 A.H.

Asmā'-ur-Rijāl

The field of study known as *Asmā'-ur-Rijāl* refers to a science in which the biographies of the narrators of Ḥadīth and *Sīrat*, have been gathered in one place by critique, in order to assess the quality of the chain of narrators whenever a narration is brought before us. It is evident that this science is very broad and extensive, to such extent as based on the statement of Sir William Muir, the particulars of 40,000 narrators have been preserved

1 The Science of Narration (Publishers)
2 The Science of the Phraseology of Ḥadīth (Publishers)
3 The Science of the Names of Prominent Men (Publishers)
4 Refer to the 'Alphabetical Glossary of Terms' for details (Publishers)

through this science.¹ Incontestably, in the history of mankind, this record is unprecedented. This collection is not a collection of random facts: rather, it has been prepared in accordance with authentic principles of critique. The date of birth, date of demise, place of residence, lifestyle, custom and conduct, level of scholarship, intelligence, memory and understanding, honesty and trustworthiness, the distinctive method of narration, names of teachers, names of students, the names of contemporaries, etc, of every individual narrator have been documented with complete authenticity and full specifics. The first individual who considered developing this knowledge into a formal science was Shu'ba bin Al-Jahaj who died in 120 A.H. Subsequently, Imām Yaḥyā bin Sa'īd Al-Quṭnī, who died in 198 A.H., further developed this field of knowledge and prepared its first collection. After him, 'Allāmah Aḥmad bin 'Abdullāh Al-'Ajālī, who died in 261 A.H., and Imām 'Abdur-Raḥmān bin Abī Ḥātim Ar-Rāzī, who died in 327 A.H., wrote many valuable books relevant to this knowledge and both of them named their written works *Kitābul-Jiraḥ wat-Ta'dīl*. However, among the books of early scholars, the most complete and authentic written work is *Kitābu-Kāmil fī Ma'rafatiḍ-Ḍu'afā wal-Matrūkīn*, compiled by Abū Aḥmad 'Abdullāh bin Muḥammad bin 'Adiyy, who died in 365 A.H.² In addition, Ḥāfiẓ 'Uqailī and Imām Dār Quṭnī, as well as others, have also written books in this field. Regrettably, however, a majority of these books have been lost, though many references to these books however, do appear in latter works.

From the written works of latter generations, which are primarily based on early books, the following is a list of works which are most renowned and currently in circulation:

1. Al-Kamāl fī M'arifatir-Rijāl, by Ḥāfiẓ 'Abdul-Ghanī bin 'Abdul-Wāḥid Al-Maqdisī, who died in 600 A.H.
2. Tahzhibul-Kamāl fī M'arifatir-Rijāl, by Ḥāfiẓ Jamāl-ud-Dīn Yūsuf bin Zakī Al-Mazzī, who died in 722 A.H.
3. Mīzān-ut-Tahzīb fī Naqdir-Rijāl (3 Volumes), by Ḥāfiẓ Shams-ud-Dīn Abū 'Abdullāh Muḥammad bin Aḥmad Adh-Dhahabī, who died in 748 A.H.
4. Tahzīb-ut-Tahzīb (12 Volumes), by Ḥāfiẓ Abul-Faḍl Aḥmad bin 'Alī bin Muḥammad bin 'Alī bin Ḥajar Al-'Asqalānī, who died in 852 A.H.

1 Life of 'Mahomet', Sir William Muir, p. 575 (footnote 1), Reprint of the 1894 Ed., Published by Voice of India New Delhi

2 Kashfuz-Zunnūn, Volume 1, pp. 582-583, Under "'Ilmul-Jarḥi wat-Ta'dīl", Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon

5. Al-Istī'āb fī M'arafatil-Aṣḥāb (2 Volumes), by Ḥāfiẓ Abū 'Amr Yūsuf bin 'Abdullāh bin Muḥammad bin 'Abdil-Barra Al-Qurtubī, who died in 463 A.H.
6. Usdul-Ghābah fī M'arifatiṣ-Ṣaḥābah (5 Volumes), by Ḥāfiẓ 'Izz-ud-Dīn Abul-Ḥasan 'Alī bin Muḥammad bin 'Abdil-Karīm Al-Ma'rūf bi Ibnī Athīr Al-Jazrī, who died in 630 A.H.
7. Al-Iṣābah fī M'arafatiṣ-Ṣaḥābah (10 Volumes), by Ḥāfiẓ Ibnī Ḥajar 'Asqalānī, who died in 852

It is worth mentioning that the last three books in the above mentioned list, do not directly relate to the art of *Asmā'-ur-Rijāl*, rather, they merely relate to the affairs of the companions of the Holy Prophet^{sa}. Since both of these sciences are closely interrelated, these books have also been included in the above mentioned list.

Books of Ḥadīth

The knowledge of narration with respect to its types is divided into three categories:

1. Ḥadīth
2. Exegesis
3. Sīrat and History

One aspect of the science mentioned last in the above mentioned list is also referred to as *Magāzī*. In actuality, a Ḥadīth is a compilation of narrations, the primary objective of which, is the preservation of religious principles, even though exegeses and historical facts may find way of inclusion as well. Generally, *Aḥādīth* are comprised of those narrations the testimony of which, eventually reaches the Holy Prophet^{sa}. In other words the last narrator in the chain states, "I heard the Holy Prophet^{sa} state the following", or "I saw him performing the following action", or that "In my presence before the Holy Prophet^{sa}, the following action was performed but he did not prohibit it". However, a portion of such narrations is also found in the books of Ḥadīth, as are limited to the words and actions of the companions of the Holy Prophet^{sa} alone and according to the phraseology of Ḥadīth, they are referred to as *Āthār*. There are countless books of Ḥadīth which have been written in the first, second, third and fourth century A.H., but all of them are not of equal calibre. This is because all of the *Muḥaddithīn* did not employ the same stringent standard, nor were they equally vigilant. The eminent books of Ḥadīth, along with their facts

and particulars have been mentioned below in brief:

1	Ṣaḥīḥ Bukhārī	Imām Muḥammad bin Ismā'il Bukhārī (194 A.H. to 256 A.H.)	This has been deemed the most authentic of all the books of <i>Ḥadīth</i> . Imām Bukhari selected 4,000 <i>Aḥādīth</i> from a storehouse of 600,000, for his collection. He was greatly vigilant and without a doubt, his standard is second to none and above all the other <i>Muḥaddithīn</i> .
2	Ṣaḥīḥ Muslim	Imām Muslim bin Al-Ḥajjāj (204 A.H. to 261 A.H.)	The rank of this book is lower than that of Bukhari but supersedes all other books of <i>Ḥadīth</i> . A narration which is supported by both Bukhari and Muslim is referred to as <i>Muttafaq 'Alaih</i> , and considered the most authentic of <i>Aḥādīth</i> .
3	Jam'i Tirmidhī	Abū 'Īsā Muḥammad bin 'Īsā At-Tirmidhī (209 A.H. – 279 A.H.)	Ṣaḥīḥ Bukhari and Ṣaḥīḥ Muslim along with the next four books inclusively, formulate the <i>Ṣiḥāḥ Sittah</i> . All of these books are considered trustworthy and reputable. The status of these books is more or less equivalent to the order in which they appear in this list.
4	Sunan Abū Dāwūd	Abū Dāwūd Sulaimān bin Al-Ash'ath	
5	Sunan Nasa'ī	Aḥmad bin Shu'aib An-Nasa'ī	
6	Sunan Ibnī Mājah	Muḥammad bin Yazīd ibnī Mājah Qazwīnī (209 A.H. – 273 A.H.)	
7	Mu'aṭṭā Imām Mālik	Imām Mālik ibnī Anas (95 A.H. – 179 A.H.)	This book is of a significantly exalted rank. As a matter of fact, some have asserted its rank commensurate to that of Bukhari. Since the majority of its content deals with matters of jurisprudence, it has not been included as a book of <i>Ḥadīth</i> in the <i>Ṣiḥāḥ Sittah</i> . However, it is not less than any other

			collection of <i>Ḥadīth</i> with respect to its rank. Imām Mālik is one of the four authorities in jurisprudence.
8	Musnad Imām Abū Ḥanīfah	Imām Nu'mān bin Thābit Abū Ḥanīfah (80 A.H. – 150 A.H.)	In the field of jurisprudence, he possesses the highest rank among the <i>A'immah-e-Arbi'āh</i> . ¹ He was not a <i>Muḥaddith</i> , nor did he channel his attention in to this direction. However, in order to lay his foundation in jurisprudence, he collected some <i>Aḥādīth</i> .
9	Musnad Imām Shāf'ī	Imām Muḥammad bin Idris Shāf'ī (105 A.H. – 204 A.H.)	He is also among the <i>A'immah-e-Arbi'āh</i> , of jurisprudence. His book comprises a small collection of <i>Aḥādīth</i> in support of his philosophies of jurisprudence.
10	Musnad Aḥmad	Imām Aḥmad bin Muḥammad bin Ḥanbal (161 A.H. – 241 A.H.)	He is also among the <i>A'immah-e-Arbi'āh</i> , of jurisprudence, however, his collection of <i>Aḥādīth</i> is extremely impressive, and is probably the largest among the books of <i>Ḥadīth</i> . However, the standard of the authenticity of its narra-tions are not equal to that of the <i>Ṣiḥāḥ Sittah</i> .
11	Sunan Dārmī	'Abdullāh bin 'Abdur-Raḥmān Dārmī (171 A.H. – 255 A.H.)	After the <i>Ṣiḥāḥ Sittah</i> , the rank of this book is commendable.
12	Mu'jam Kabīr wa Awsaṭ wa Ṣaghīr	Sultān bin Aḥmad Tabrānī (260 A.H. – 360 A.H.)	Written by a renowned scholar of <i>Ḥadīth</i> .
13	Sunan Dār Quṭnī	'Alī bin Muḥammad Dār Quṭnī (306 A.H. – 385 A.H.)	Written by a renowned scholar of <i>Ḥadīth</i> .

1 The Four Great Leaders in Islāmic Jurisprudence

14	Mustadrak Ḥākim	Abū ‘Abdullāh Muḥammad bin ‘Abdullāh (321 A.H. – 405 A.H.)	Written by a renowned scholar of Ḥadīth.
15	Various books on Ḥadīth and <i>Sīrat</i>	Aḥmad bin Ḥusain Baihaqī (384 A.H. – 458 A.H.)	Written by a renowned scholar of Ḥadīth.

In addition to the above mentioned *Muḥaddithīn*, there are some who despite their distant time period, have traced the chain of narrations to the Holy Prophet^{sa} or his companions and have reproduced these *Aḥādīth*.¹ However, the names of more noteworthy *Muḥaddithīn* have been included in the following list. The collections of the *Muḥaddithīn* mentioned last in the above mentioned list possess a great deal of weak and less authentic *Aḥādīth*, either due to distance in time or lack of caution. Anyhow, it is these very collections of Ḥadīth through which a historian can derive beneficial information of a superlative degree which is pertinent to the biographical history of the Holy Prophet^{sa} and early Islām. Therefore, as mentioned previously, the collections of Ḥadīth are far more authentic and reputable than the narrations of *Sīrat* and history. Moreover, the narrations of *Sīrat* hold very little value in comparison to the great books of Ḥadīth, such as Bukharī and Muslim.

Distinction between Sunnat and Ḥadīth

Prior to bringing the discussion on Ḥadīth to a close, it would not be inappropriate to present a brief note with regards to *Sunnat*. It must be understood that the belief that Ḥadīth and *Sunnat* are synonymous is definitely untrue. In reality, Ḥadīth and *Sunnat* are two very different things. The term Ḥadīth refers to the verbal narrations which comprise the statements or actions of the Holy Prophet^{sa}, relayed from his companions, to the *Tābī‘īn*, from the *Tābī‘īn* to the *Taba’ Tābī‘īn*, and from the *Taba’ Tābī‘īn* to subsequent generations and then were gathered in the form of a proper book, after an in-depth investigation and profound contemplations by the *A‘immah-e-Ḥadīth*. On the

1 For example, Ibni Ḥabbān, Sa‘īd bin Manṣūr, Ibni Abī Shaibah, ‘Abdur-Razzāq, Abul-‘Alī, Ibni ‘Adī, ‘Uqailī, Khaṭīb Baghdādī, Bazzār, Ibni ‘Asākir, Ibni Abi Ḥaṭīm, Ibni Mardawaih, etc, etc. From among these, some are also historians.

other hand, the term *Sunnat* refers to the actions, or in other words, the 'deeds' of the Holy Prophet^{sa}, which were transmitted not through verbal narrations, rather, by the unified deeds of the Muslims from generation to generation. On the basis of this concept, this phenomenon continued. For example, the Holy Qur'ān contains an order for the observance of *Ṣalāt*¹. Irrespective of whether a verbal explanation or instruction was presented by the Holy Prophet^{sa} in this regard or not, he demonstrated, before his companions the details pertinent to this order through his actions. Throughout the course of his life, the Holy Prophet^{sa} repeatedly performed this action, and thus instilled it in his companions. Furthermore, under his own supervision, the Holy Prophet^{sa} made his companions firmly adherent to the correct particulars and practice of *Ṣalāt*. Consequently, through the companions of the Holy Prophet^{sa}, this deed reached the *Tābi'īn*, who learned its correct practice not through a verbal explanation, rather by way of its practical observance. This successive system continued forward from generation to generation and so is the case in other affairs as well. From this it becomes apparent that the true foundation of Islām is laid on the Holy Qur'ān and *Sunnat*, which have always run in parallel since its inception. *Ḥadīth* is merely a supplementary component which can be utilised for academic progress or ancillary assistance and, in reality; the true foundation of Islām has not been laid upon it. However, erroneously, various individuals have fallen victim to the incorrect notion that *Ḥadīth* and *Sunnat* are one and the same thing. This discussion is irrelevant to the topic at hand. However, it seemed appropriate to rectify the general misconception that exists with relevance to *Ḥadīth* in order to ensure that unacquainted hearts do not give birth to the ideology that the foundation of Islām is laid upon something which came into existence 150 years after the Holy Prophet^{sa}.

Books of Exegesis

The second collection of narrations consists of those relevant to exegesis. Since this is primarily related to the commentary of the Holy Qur'ān, and is of academic merit, in this field of study, prudence, equivalent to that of *Ḥadīth*, has not been exercised. However, the relevant areas of this collection are also beneficial in the compilation and composition of *Sīrat* and history. In this regard, the most renowned books, which comprise the commentary of the Holy Qur'ān by the inclusion of various transcriptions and traditions, are

1 The prescribed 5 daily prayers (Publishers)

mentioned below:

1	Tafsīr Ibnī Jarīr (20 Volumes)	Imām Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī (224 A.H. – 310 A.H.)	Among the quoted exegeses, this is the most comprehensive collection. However, weak narrations have also found way of inclusion in to this collection.
2	Tafsīr Ibnī Kathīr (10 Volumes)	Ḥāfiẓ 'Imād-ud-Dīn Ismā'il bin 'Umar Ibnī Kathīr (700 A.H. – 774 A.H.)	This exegesis has been deemed extremely reputable and authentic. 'Allāmah Zarqānī claims that an exegesis of this calibre is yet to be produced.
3	Ad-Durarul-Manthūr fit-Tafsīr bil-Māthūr (6 Volumes)	Sheikh Jalāl-ud-Dīn 'Abdur-Raḥmān bin Abī Bakr As-Suyūṭī (849 A.H. – 911 A.H.)	This written work is of latter times and is comprised of both valuable and incon-sequential material.

Early Books on *Sīrat* and History

Sīrat and history is a third category in this regard. The primary objective of this category was to gather narrations relevant to the biography and life of the Holy Prophet^{sa}, the battles of early Islām and early Islāmic history. However, as mentioned above, these narrations as a whole, are less authentic than those of *Ḥadīth*. The collectors in this field were primarily concerned with gathering as much material as possible pertinent to *Sīrat* and history, so that no information would be left out. Succeeding generations could then easily examine and filter this material on their own accord, under the guidance of the Holy Qur'ān and authentic *Aḥādīth*, which is no intricate undertaking. In this regard, the early written works, which include books on geography and Arab history, are listed below:

1	Kitābul-Maghāzī	Imām Abū Ja'far Muḥammad bin Jarīr Aṭ-Ṭabarī (224 A.H. – 310 A.H.)	In all probability, this book is the first written work about the life of the Holy Prophet ^{sa} and the early battles. Imām Zuhri was among the <i>Tābi'in</i> and had the opportunity to
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			<p>see many companions of the Holy Prophet^{sa} and to listen to their discourses. He was trustworthy and possessed a wide span of knowledge. However, regrettably, his book has been lost. Nonetheless, references to his work appear in various books and the verbal narrations of Imām Zuhri also appear in many books and they are deemed tremendously reputable.</p>
2	Al-Maghāzī	Mūsā bin 'Aqabah (Died in 141 A.H.)	<p>Mūsā bin 'Aqabah was among the righteous pupils of Imām Zuhri and also met with many companions of the Holy Prophet^{sa}. He was an exceptionally vigilant writer who would verify and evaluate every reference before accepting it. In <i>Ḥadīth</i>, Imām Mālik was his pupil; however, unfortunately, his book has also been lost.</p>
3	Sīrat Ibni Ishāq	Muḥammad bin Ishāq (Died in 151 A.H.)	<p>Ibni Ishāq was also one of the disciples of Imām Zuhri and holds great esteem in the field of <i>Sīrat</i>. His book has been deemed a foundation in the field of <i>Sīrat</i> and <i>Maghāzī</i>. A majority of the historians after him have benefited from his foundation. Some have doubted his trustworthiness; however, this notion is incorrect. Since, his natural inclination was towards <i>Sīrat</i>, he does not fulfill the rigorous standard of <i>Ḥadīth</i>. It is for this very reason that Imām Bukhari did not accept his narrations in <i>Ḥadīth</i>, but did accept them in <i>Sīrat</i> without hesitation. His book is not readily available. Nonetheless, a better part of his work has been included in <i>Sīrat Ibni Hishām</i>, thus the original book is not required.</p>

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4	<i>Sīrat</i> Ibni Hishām	‘Abdul-Mālīk bin Hishām (Died in 213 A.H.)	He is a historian of great eminence and has been deemed worthy of reliance. His <i>Sīrat</i> , which is predominantly based on <i>Sīrat</i> Ibni Ishāq, is exceptionally comprehensive and complete. Among the books of <i>Sīrat</i> , his work is accepted and renowned above all others.
5	Kitābus- <i>Sīrat</i> wa Kitābul-Maghāzī	Muḥammad bin ‘Umar Al-Wāqidi (130 A.H. – 207 A.H.)	This person was a historian who possessed a wide span of information. Since he was not one to differentiate between truth and falsehood, and authentic and weak, to most research scholars, his written works are not reliable and authentic. A separate note relevant to his shall be presented ahead.
6	Ṭabaqāt-e-Kabīr	Muḥammad bin Sa’d (168 A.H. – 230 A.H.)	Ibni Sa’d was among the distinctive disciples of Wāqidi and also served as his secretary. However, despite this relationship, he himself has been deemed trustworthy and reliable. His book is based on 12 volumes which comprise a remarkably comprehensive treasure of knowledge. The first two volumes are about the life of the Holy Prophet ^{sa} and the rest deal with his companions. If the narrations of Wāqidi are put aside, this book is excellent and authentic.
7	Tārīkhul-Umam wal-Mulūk	Abū Ja’far Muḥammad Ibni Jarīr Aṭ-Ṭabarī (224 A.H. – 310 A.H.)	This is not a work of <i>Sīrat</i> , rather a book of history. Since the biography of the Holy Prophet ^{sa} is also included, this work is categorized among the books of <i>Sīrat</i> as well. Ṭabarī was among the prominent and distinguished scholars of Islām and his work, spread over 12 volumes, has been deemed a remarkably comprehensive book of history. In addition to collecting the narrations of Ibni Ishāq, Wāqidi

			and Ibni Sa'd, he has also gathered and recorded many new narrations as well, and has left behind a superbly remarkable treasure in <i>Sīrat</i> and history.
8	Shamā'il-e-Tirmidhī	Abū 'Īsā Muḥammad bin 'Īsā Tirmidhī (209 A.H. – 279 A.H.)	Tirmidhī's collection in <i>Ḥadīth</i> has already been mentioned in the section of <i>Ḥadīth</i> . However, he also wrote a separate treatise on the virtues of the Prophet ^{sa} which describes his blessed appearance, personal habits and customs in an excellent but brief manner.
9	Kitābul-Ma'ārif	'Abdullāh bin Muslim bin Qutaibah (213 A.H. – 276 A.H.)	This book is comprised of Arabian history and general information about Islām, which also contains facts pertinent to the Holy Prophet ^{sa} and some of his distinct companions.
10	Futūḥul-Buldān	Abū Ja'far Aḥmad bin Yahyā bin Jābir Al-Balādhurī (Died in 279 A.H.)	This book relates the victories achieved at the hands of the Holy Prophet ^{sa} and his Caliphs. It is a well-renowned book and is currently in use.
11	Kitābul-Khirāj	Qāḍī Abū Yūsuf Ya'qūb bin Ibrāhīm (Died in 182 A.H.)	Abū Yūsuf was a noteworthy jurist. He was among the distinct disciples of Imām Abū Ḥanīfah. This book elaborates the principles of the history of compulsory taxes levied by the Holy Prophet ^{sa} and his Caliphs upon conquered tribes.
12	Murūjudh-Dhahab	Abul-Ḥasan 'Alī bin Ḥusain Mas'ūdī (Died in 346)	This book commences with the historical facts of various nations and countries of the world and eventually presents an outlook on Arabian history. The work consists of Islāmic history up to the Caliphate of the Banū 'Abbās.

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13	Tārīkh-e-Makkah	Abul-Walīd Muḥammad bin ‘Abdul-Karīm Azraqī (Died in 223 A.H.)	An authentic work which comprises the early history of Makkah.
14	Şifatu Jazīratil-‘Arab	Abū Muḥammad Ḥasan bin Aḥmad bin Ya‘qūb Al-Ḥamdānī Al-Ma‘rūf bi ibn Ḥā‘ik ¹ (Died in 334 A.H.)	An authentic work which comprises the early geography of Arabia.

¹ This historical treasure is, in essence, the true origin and source of the *Sīrat* of the Holy Prophet^{sa} and early Islāmīc history. Subsequent books are all a derivative of this primary source. However, as mentioned above, all these works are not books of *Sīrat*, nor are they books of history in the true sense of the word. Since the topics discussed in these books naturally coincide with the life of the Holy Prophet^{sa} and the history of early Islām, these books have been included in the books of *Sīrat* listed above. As previously mentioned, there are only four early books existent today which are purely on *Sīrat*. These books are *Sīrat* Ibni Hishām, *Kitābus-Sīrat wal-Maghāzī li Wāqidi*, *Tabaqāt* Ibni Sa’d and *Tārīkh*uṭ-Ṭabarī. However, since Wāqidi is often reproached and rejected, practically, there remain only three main sources, namely: Ibni Hishām, Ibni Sa’d and Ṭabarī. Undoubtedly, if the Holy Qur’ān and *Ḥadīth* are put to one side, the true foundation of *Sīrat* is laid on these 3 primary books.

A Brief Note on Wāqidi

A separate note on Wāqidi was not initially required, but unfortunately, European writers have favoured him to such an extent that for the disclosure of true reality, a separate note has become imperative. As mentioned above, the span of Wāqidi’s life is from 130 A.H. to 207 A.H. Undoubtedly, with regards to his time period, Wāqidi is no less secure in position than any other historian. However, this factor alone cannot alter the personal attributes and habits of an individual. The fact of the matter is that despite the breadth of his knowledge, Wāqidi was absolutely unworthy of reliance and trust, and research scholars

¹ Another work by this writer is also named ‘Ikliḥ’, which is comprised of 10 Volumes. In addition to details of the Ḥimyar tribe and the history of Yemen, it is based on other very valuable information as well. Refer to *Kashfuṣ-Ṣunnūn*, Volume 1, p. 144, Under “Ikliḥ fi Ansābi Ḥimyar”, *Dāru Iḥyā’it-Turāthil-‘Arabī*, Beirut, Lebanon

are unified in the assertion that he is a prevaricator of the truth and a liar. This does not mean that all of his narrations were incorrect and false. Even the greatest of liars do not lie at all times. Rather, the truth is that many statements made by a liar are also truthful and in accordance with the facts. However, on the other hand, there is no doubt that an authoritative conclusion cannot be drawn upon the statements of a habitual liar. It is an undeniable fact that Wāqidī was an exceptional scholar and the scope of his historical knowledge was so vast that perhaps no other historian of his age could contend. It appears as if the breadth of his knowledge was actually the cause of his arrogance. Instead of expressing his ignorance in relation to a certain matter, he would present self-fabricated facts in order to falsely preserve his dignity. As such, a research scholar makes an excellent statement in that, *"If Wāqidī is truthful, he is like no other; and conversely, if he is a fabricator, even still he is unparalleled."*¹ Regrettably, European scholars are enamoured by the very eloquent speech and extensive knowledge of Wāqidī. Their concern is not if he was truthful or a liar, if his custom was to speak after investigation like a prudent *Muḥaddith*, or just to speak nonsense. European scholars are only concerned with the fact that whatever Wāqidī asserts, he asserts with detail, and that he illustrates with words, in a manner that the reader feels as if he is present at the scene. If his statement is contradictory to an authentic *Ḥadīth* or sound narration, they are not bothered, as for them, all narrations are one and the same; and except for their own inadequate intellect, no other testimony is worthy of belief. The people of the West are not at all interested in how Muslim research scholars exhausted the whole of their lives in order to scrutinize and authenticate each and every narration; and to establish a true system of analysis in the science of narration, following a thorough investigation as to the accurate details of the life of every single narrator. It is impossible to halt someone's pen and tongue; however, we wish to present the opinions and statements relevant to Wāqidī, made by Muslim research scholars, whose honesty and trustworthiness have been accepted by all:

1 Tahzibut-Tahzib, By Imām Al-Ḥāfiẓ Shihāb-ud-Dīn Abul-Faḍl Aḥmad bin 'Alī bin Ḥajar Al-'Asqalānī, Volume 5, "Muḥammad bin 'Umar bin Wāqidul-Wāqidī", pp. 234-235, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, Second Edition (1993)

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1	Imām Aḥmad bin Ḥanbal (161 A.H. – 241 A.H.)	هُوَ كَذَّابٌ يُقْلِبُ الْحَدِيثَ	Wāqidī is a liar of the highest order; he presents distorted narrations.
2	Abū Aḥmad ‘Abdullāh bin Muḥammad Al-Ma’rūf bi ibn ‘Adiyy (277 A.H. – 365 A.H.)	أَحَادِيثُهُ غَيْرُ مَحْفُوظَةٍ وَالْبَلَاءُ مِنْهُ	The narrations of Wāqidī are not worthy of trust, and this flaw is a product of his own soul.
3	Abū Ḥātim Muḥammad bin Idrīs (195 A.H. – 277 A.H.)	يَضَعُ الْحَدِيثَ	Wāqidī would innovate and present fabricated <i>Aḥādīth</i> .
4	‘Alī bin ‘Abdullāh bin Ja’far Al-Ma’rūf bi ibn al-Madīnī (161 A.H. – 224 A.H.)	يَضَعُ الْحَدِيثَ لَا أَرْضَاهُ فِي شَيْءٍ	Wāqidī would produce fabricated narrations. In my opinion, from every aspect, he is unworthy of reliance.
5	Imām ‘Alī bin Muḥammad Dār Quṭnī (306 A.H. – 385)	فِيهِ ضَعْفٌ	The narrations of Wāqidī are weak.
6	Ishāq bin Ibrāhīm Al-Ma’rūf bi ibn Rāhwaiḥ (161 A.H. – 238 A.H.)	هُوَ عِنْدِي مِمَّنْ يَضَعُ الْحَدِيثَ	In my opinion, Wāqidī is among those who forge narrations. ¹
7	Imām Bukhārī (194 A.H. – 256 A.H.)	مَتْرُوكُ الْحَدِيثِ	Wāqidī is not capable enough that a narration be taken from.

¹ Mizān al-Itidāl fī Naqdir-Rijāl, By Ḥāfiẓ Shams-ud-Dīn Abū ‘Abdullāh Muḥammad bin Aḥmad Adh-Dhahabī, Volume 3, Ḥarf al-Mīm, “Muḥammad bin ‘Umar bin Wāqid Aslamī”, pp. 110-111, Maṭba‘us-Sa‘ādah Miṣr, First Edition (1325 A.H.)

8	Imām Yahyā bin Mu‘īn (185 A.H. – 233 A.H.)	لَيْسَ بِشَيْءٍ كَانَ يُقْلَبُ	To scholars, Wāqidī holds no significance. He would present distorted <i>Aḥādīth</i> .
9	Imām Shāfi‘ī (150 A.H. – 204 A.H.)	كُتِبَ الْوَأَقِدِيُّ كُلُّهَا كَذَبَ كَانَ يَضَعُ الْأَسَانِيدَ	The books of Wāqidī, in their entirety, are a heap of lies. He would forge false chains of narration on his own accord.
10	Imām Abū Dāwūd Sajistānī (202 A.H. – 275 A.H.)	لَا أَكْتُبُ حَدِيثَهُ إِنَّهُ كَانَ يَفْتَعِلُ الْحَدِيثَ	In my opinion, the narrations of Wāqidī are not worthy of acceptance. He would forge <i>Aḥādīth</i> on his own accord.
11	Imām Nasa‘ī (215 A.H. – 303 A.H.)	الْوَأَقِدِيُّ مِنَ الْكَذَّابِينَ الْمَعْرُوفِينَ بِالْكَذِبِ	Wāqidī was among those people the lies of whom have become conspicuously evident, and known by all.
12	Muḥammad bin Bashshār Bindār (167 A.H. – 252 A.H.)	مَا رَأَيْتُ أَكْذَبَ مِنْهُ	I have not seen a greater liar than Wāqidī.
13	Imām Nawawī (Died in 672 A.H.)	ضَعِيفٌ بِاتِّفَاقِهِمْ	All research scholars are at a consensus that the narrations of Wāqidī are weak.
14	‘Allāmah Dhahabī (Died in 748 A.H.)	اسْتَفَرَّ الْأَجْمَاعُ عَلَى وَهْنِ الْوَأَقِدِيِّ	All research scholars have unanimously agreed upon the weakness of Wāqidī. ¹

1 Tahzibut-Tahzib, By Imām Al-Ḥāfiẓ Shihāb-ud-Dīn Abul-Faḍl Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, Volume 5, “Muḥammad bin ‘Umar Wāqidul-Wāqidī”, pp. 234-235, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, Second Edition (1993)

15	Qāḍī Aḥmad bin Muḥammad bin Ibrāhīm Al-Ma'rūf bi ibn Khalkān (Died in 681 A.H.)	ضَعُفُوهُ فِي الْحَدِيثِ وَتَكَلُّمُوا فِيهِ	Research scholars have declared Wāqidi weak and have levelled many objections against him. ¹
16	'Allāmah Zarqānī (Died in 1122 A.H.)	الْوَاقِدِيُّ لَا يُحْتَجُّ بِهِ إِذَا انْفَرَدَ فَكَيْفَ إِذَا خَالَفَ	If in the declaration of a statement, Wāqidi stands alone, his narration is not authoritative. Thus, evaluate the weight of his narration in the case that he differs with others. ²

These testimonies ³are given by Muslim research scholars after a thorough investigation. Most of them were contemporaries of Wāqidi. European writers should consider the true level of the historian they hold so dear to their hearts. We do not claim that every narration related by Wāqidi is incorrect. Indeed, a significant portion of his narrations are perhaps true. However, an individual whose level of honesty and justice is as mentioned above, in the case of a narration where he is the only narrator, or if he differs with other narrators, cannot be accepted as authoritative by any intellectual.

وَاللَّهُ أَعْلَمُ بِالصَّوَابِ

In any case according to our investigation, Muḥammad bin 'Umar Wāqidi, in spite of being among early historians, is completely unworthy of trust. Moreover, as far as the genuine books of *Sīrat* are concerned, Ibni Hishām, Ibni Sa'd and Ibni Jarīr Ṭabarī are the only three early historians upon whom the foundation of the *Sīrat* and biography of the Holy Prophet^{sa} should be laid. This does not imply that every narration presented by these historians is correct and authentic. A claim of this magnitude cannot be made even in favour of the *Muḥaddithīn*, let alone historians. Instead, the purpose is to indicate that these three historians in particular, are in essence generally reliable, though at times various narrations could prove to be inaccurate due

1 Wafīyyātul-A'ayān, By Abū 'Abbās Aḥmad bin Muḥammad bin Ibrāhīm Al-Ma'rūf ibni Khalkān, Volume 4, p. 158, Ḥarful-Mīm, "Al-Wāqidi", Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1998)

2 Sharḥul-'Allāmaiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Part 3, p. 162, Qiṣṣatu 'Ukali wa 'Urainah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

to carelessness or a weak chain of narrators. Yet, they can be considered the true bearers of the *Sīrat* of the Holy Prophet^{sa}. Nonetheless, for the resolution of various ancillary issues, the historical books in the above mentioned list of contents can also be utilised as supplementary assistance.

Books of the Contemporaries

Excluding the books mentioned above, other works of *Sīrat* and Islāmic history, irrespective of how beneficial and comprehensive they may be, cannot be deemed an original source in the field of *Sīrat* because their content has been derived from the above mentioned sources. Hence, these works can be used in support of a commentary, or for the purpose of facilitation, but not as a genuine source. In this written work also, wherever reference has been made to books from a comparatively latter age, the intent is merely to provide facilitation, so that instead of presenting miscellaneous references, one reference can suffice. However, a reference of this type is only presented with the satisfaction that its original is in actuality present in early manuscripts. Along with this, the books of contemporaries are also of great merit and worth, because a precious treasure has been gathered and composed with extreme diligence and zeal after the scrupulous study of original books of history and *Ḥadīth*. In various instances, it is found that an original book may have been lost, but due to the inclusion of a narration in the books of latter-day historians, that particular portion of the original work was safeguarded. In this manner, books written by latter-day historians, though at a limited level, can serve as an original source, provided they are reliable and authentic. In any case, the books of contemporary scholars written in the field of *Sīrat* and history are mentioned below:

1	Ar-Rauḍul-Anf	‘Abdur-Raḥmān bin ‘Abdullāh Suhailī (508 A.H. – 581 A.H.)	This work is comprised of two volumes and has been written as a commentary to <i>Sīrat</i> Ibnī Hishām. This is a tremendously reliable and authentic book.
2	Tārikhul-Kāmil	Ḥāfiẓ Ibnī Athīr Al-Jazrī (555 A.H. – 630 A.H.)	This work is comprised of twelve comprehensive volumes and has predominantly been derived from Ṭabarī. It has been compiled in an

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			excellent manner. The actual portion pertinent to <i>Sīrat</i> is comprised of two volumes only.
3	Tārikhul-Khamīs fī Aḥwālī Anfusin-Nafīs	Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī (Died in 966 A.H.)	This book is comprised of two volumes and is a compendium of the information taken from many books which has been compiled in an attractive manner.
4	Sharḥu Mawāhibil-Luduniyyah	‘Allāmah Muḥammad bin ‘Abdul-Bāqī bin Yūsuf Az-Zarqānī (Died in 1122 A.H.)	This work is comprised of eight comprehensive volumes, all of which are directly related to the <i>Sīrat</i> of the Holy Prophet ^{sa} . This is an exceptionally comprehensive and authentic book and has been written after thorough research. In addition to narrations of <i>Sīrat</i> , many narrations of <i>Aḥādith</i> have also been presented. In the opinion of this humble one, this comprehensive and investigative work in <i>Sīrat</i> is second to none.
5	Insānul-‘Uyūn fī Sīratil-Aminil-Māmūn	‘Alī bin Burhān-ud-Dīn Al-Ḥalabī (975 A.H. – 1044 A.H.)	This work is comprised of three volumes and is commonly known as <i>Sīratul-Ḥalbiyyah</i> . This is a remarkably comprehensive book, but regrettably the manner in which the content has been arranged is not so alluring.
6	Mu‘jamul-Buldān	Abū ‘Abdullāh Yāqūt bin ‘Abdullāh Al-Ḥamvī (Died in 623)	This book is comprised of ten volumes and contains elaborate information on geography.

In addition to the above mentioned, other books in *Sīrat* include: *Sīrat Kāzrūnī* (694 A.H.), *Sīrat Muḡhlaṭā’ī* (762 A.H.), *Sīrat Dimyā’ī* (705 A.H.), *Sīrat Khallā’ī* (708 A.H.), *Sīrat Ibnī Abī Ṭāī* (630 A.H.), *Sharaful-Muṣṭafā Nīshāpūrī* (406 A.H.), *Iktifā’* (634 A.H.), *‘Uyūnul-Athar libni Sayyidun-Nās* (734 A.H.), *Nūrun-Nībrās Sharḥu ‘Uyūnil-Athar* (841 A.H.), *Kashful-Lithām* (855 A.H.), *Mawāhibul-Luduniyyah* (923 A.H.), *Sīrat Ibnī ‘Abdul-Barr* (463 A.H.), *Sharaful-Muṣṭafā Ibnul-Jawzī* (597 A.H.), *Tārikh Abul-Fidā’* (732 A.H.). Among these books, many have

been lost; and as for those still present today, when compared to the books mentioned above, are not of such rank as can be presented as a authority or commentary.

Summary of Discussions

In essence, the fundamental sources in the *Sīrat* of the Holy Prophet^{sa} and early Islāmic history are as follows:

1. The Holy Qur'ān
2. Quoted Books of Exegesis
3. Books of *Ḥadīth*
4. Books of *Sīrat*, History and *Maghāzī*¹

The mutual degree in the rank of these items is expressed in the order by which they appear above. In other words, the most sound and indisputable source, whereby no room for doubt exists, is the Holy Qur'ān, which was gradually revealed to the Holy Prophet^{sa} and was committed to writing along the way, during the span of his 23-year prophethood. It is this very 'Master Key' by which, incontrovertibly, every intricate entanglement in *Sīrat* and Islāmic history can be unravelled. The second class is of *Ḥadīth*, in which the *Muḥaddithīn* have worked with great prudence and vigilance, yet this category cannot be deemed as conclusive as the Holy Qur'ān, and various weak narrations have found way into this collection. The third class is of exegetical narrations which have relayed in commentary and elaboration of the Holy Qur'ān, however a portion of weak narrations have also found way of inclusion. The fourth class is the books of *Sīrat* and early history, which are, historically, the true foundation of the life of the Holy Prophet^{sa}. Unfortunately, it is this very collection which possesses weaker and feeble narrations. For this very reason, in the cross examination and reconciliation of the narrations of *Sīrat* and history, it is incumbent upon every author of the biography of the Holy Prophet^{sa} to firmly hold fast to the luminescent candle of the Holy Qur'ān and *Ḥadīth*. Otherwise, an authentic illustration of the *Sīrat* and biography of the

1 In various fields of science and art, to ascertain the details of various written works and the affairs of their Islāmic writers, there are two very beneficial and valuable books: firstly, *Kitābul-Fahrist* written by Ibnī Muzīm; secondly, *Kashfuz-Zunnūn 'an Usāmil-Kutub wal-Funūn* written by 'Allāmah Mullah Kātib Chalpi. These books provide the details of many Islāmic written works and their authors irrespective of the field in which they have been authored or whether they have been preserved or not. Another authentic book is *Wafīyyātul-A'ayān* written by Qāḍī Aḥmad bin Muḥammad bin Ibrāhīm Ibnī Khalkān, which contains brief details of all the renowned scholars of Islām in chronological sequence. (Author)

Holy Prophet^{sa} can never be prepared. After the establishment of this principle foundation, I now turn towards my actual topic.

وَمَا تَوْفِيقُنَا إِلَّا بِاللَّهِ وَنَرْجُو مِنْهُ خَيْرًا¹

1 We have no power save that which God has endowed us with and we seek all good from Him alone.
(Publishers)

II

Arabia & its Inhabitants

II

Arabia & its Inhabitants

Location and External Boundaries

If one casts a glance upon the map of the continent of Asia, one will notice a peninsula located in the South-West of the continent, which in its breadth and span, is the largest peninsula in the world. This is the land of Arabia, where Islām was born and spent its primary years. There is disagreement in the etymological background of the word ‘Arabia’. To some it was named ‘Arabia’ because the Arabic language, due to eloquence and purity of expression, possesses a distinguished position among all other languages to such extent as some research scholars have declared the Arabic language to be *Ummul-Alsinah*, or ‘The Mother of Tongues’.¹ Moreover, since the root word of ‘Arabia’ carries the meanings of eloquence and purity in speech, the nation who spoke this language and the land where it was spoken, became renowned as ‘Arabia’. According to another school of thought, this name is attributed to its vastly uninhabited wilderness, because, another meaning of the word ‘Arabia’ is barren land.

In reference to its location, one half of Arabia is situated in the Torrid Zone while the other half falls within the Temperate Zone, in other words, the Tropic of Cancer passes through its middle. The northern and southern boundaries of Arabia are located at Latitude 33° North and 13° North correspondingly and its eastern and western boundaries are located at Longitude 60° West and 33° West correspondingly. In its four boundaries, Arabia borders the Persian Gulf in the east and the Gulf of ‘Ummān; to the west is the Red Sea, the Indian Sea to the North and Syria and Iraq to the south.

1 Minanur-Rahmān, By Ḥaḍrat Mirzā Ghulām Aḥmad^{as} (The Promised Messiah & Mahdi), Rūḥānī Khazā’in, Volume 9, pp. 166, 183-184, 207

Formation and Land Area

The formation of Arabia is of an irregularly shaped rectangle surrounded by water at three of its boundaries, and land at its fourth one. The Arabian coastline is very small, in proportion to its girth, which naturally results in a lack of fine sea-ports.

The area of Arabia is approximately 1.2 Million square miles and it is approximately 1,600 miles long and 700 miles wide. Hence, in reference to its area, Arabia is among the large countries of the world. However, if one analyses its population, various smaller countries appear larger in comparison. At present, the total population of Arabia is no greater than 8 Million. The cause of this shall become apparent ahead.

Topography

In regards to topographical land characteristics, geographers have categorized Arabia into three types. First is the coastal region which extends over uniformly levelled surface, and in contrast to other regions, is temperate. Second is the mountainous region with valleys, which are the heart of the country. Third is the wilderness, which due to its vast desert, is usually barren and uninhabited.

Along the western coast of Arabia, a range of mountains runs north and south, known as *Jabalus-Sarāt*. Some of the mountains of this range reach an altitude of 8,000, or rather 10,000 feet, but the total average altitude is quite minimal. From the centre of this range, another series of mountains, which in actuality is a combination of many smaller mountainous regions, is spread extensively to the north and south. It divides Arabia into two portions and extends towards the country's eastern coast. This vast region, which is situated in the centre of Arabia and is significantly above sea level, is known as the *Sath-e-Murtafa' Najd*¹. The average altitude of this region is approximately 4,000 feet. An exceedingly vast desert is situated to the north, south and somewhat to the east of the *Sath-e-Murtafa' Najd*. The northern desert of Arabia eventually meets the northern desert of Syria, and the southern desert, which is quite vast in area and is entirely barren land is renowned as the *Ar-Rubu'ul-Khālī*. Significantly high mountain range is also located towards the south and south-east of Arabia, hence, the apex of various mountains in 'Ummān reach

1

The Elevated Land of Najd (Publishers)

an altitude of approximately 10,000 feet.

In Arabia, there are no rivers worthy of mention, however, when it rains, water level rises in river channels and ravines, which gush forth water, and at times this results in floods. However, a scarcity of water generally exists in such magnitude as one is unable to find water for hundreds of miles. Fountains are found in some places and are the source of succulence for surrounding habitation. Such fountains as have trees and gardens planted around them, surrounded by miles and miles of barren desert, are known as an oasis. In Arabia, they are considered an immense blessing. The area of Yemen is the most fertile and verdant in all of Arabia, and in contrast to other regions it possesses an abundance of ravines and springs. In the same manner, the region of Ṭā'if, which is situated at a distance of twenty miles to the south-east of Makkah, is also a pleasant and fertile region, which produces fruits of fine quality.

Climate

Geographers acknowledge the fact that external winds can reach Arabia from two directions alone: the north-east and south-west. However, there exists nothing but dry land on both sides; therefore, the winds that enter Arabia are naturally dry and devoid of moisture. It is for this very reason that there is a dearth of rain in the country. However, mountainous regions still extract the little moisture that these incoming winds bring, and due to this fact, some rainfall does occur in these regions as well. The passing of the Tropic of Cancer through the centre of this country also contributes to its desert condition and shortage of water. To geographers it is not hidden that a region of this type, with regards to constant winds, is a zone of placidity. Therefore, it must be generally stated that Arabia is an arid country. Due to its location and land type, it is a country of scorching temperature. Hence, ultimately, its overall climate is to be recognized as hot and dry.

In Arabia, the temperature during day and night drastically differ, the cause of which is an abundance of sand. Sand burns exceedingly during the day and becomes very cold during the night after rapidly releasing its heat. An abundance of dew is also attributed to this phenomenon. At times, a hot wind of a certain type blows in Arabia, which is referred to as *Samūm*. When this wind blows, it causes complete darkness, and due to heavy sand concentration, often results in significant damage to lives and property. During the winter

season the temperature drops significantly in various parts of the country. Therefore, we shall see ahead that the season in which the Holy Prophet^{sa} was confronted with the Battle of the Ditch, the temperature of Madīnah was so bitterly cold as the people were benumbed by its severity, and to leave one's bed required exceptional magnanimity. However, during the summer season, this very region would burn like a furnace.

Produce

In regards to botanical produce Arabia is an exceedingly deprived country. In various places, for hundreds of miles, one is unable to find even remote signs of vegetation. A greater part of the country is composed of mountains and desert wastelands. The greatest produce is dates and is found all over the country in wide assortment. Dates are the true diet of the Arabs and are their primary means of sustenance. Moreover, many diverse items are prepared from them. Other fruits can also be found in various other parts of Arabia, and wherever water is available, people have planted their own gardens as well. Ṭā'if, in the region of Ḥijāz, was and still is particularly renowned for its gardens.

In regions where agriculture is possible, for example the coastal regions and valleys surrounded by mountainous terrain, etc., various tribes manage to produce some grain by cultivating the land. Hence, barley and corn are planted in certain places and wheat is grown as well. Moreover, beans and other pulses are grown in most places. Various vegetables are also produced along with coffee and hot spices. Grass grows abundantly in regions of rainfall. Regions of this sort are utilised as grazing grounds for animals. Separate grazing grounds have been fixed by every tribe and the *Sath-e-Murtafa' Najd* is the centre of many pastures in particular.

In the case of animal produce, three animals are especially renowned: the camel, horse and donkey. The camel is a part of the necessities of life in Arabia. It is almost impossible to travel without a camel in a country like Arabia, and in times of need, its meat is also consumed. The Arabian horse, due to particular qualities possesses a distinct status among the horses of the world. Arabs hold it very dear to themselves and do not usually allow its breed to be exported. The horse of Najd possesses special value and merit in the eyes of the Arabs. The donkey is also common and is utilised as a mode of transport. In the time of the *Jāhiliyyah*, Arabs were accustomed to consuming its meat.

Goats and sheep are also found in great abundance and the wealthy possess herds upon herds. Cows and oxen also live, but buffalos do not exist in Arabia.

Among wild animals, lions and cheetahs are found in certain areas. Wolves, hyenas, monkeys and jackals, etc., are found in significant number. Moreover, deer, and in mountainous terrain, wild goats can also be found. Wild donkeys are also existent and are fondly hunted by the Arabs.

In the category of birds, whilst excluding common birds, only the ostrich is worthy of mention. This is an exceedingly large bird with extended legs and runs with such speed as even horses cannot contend.

Among the animals that crawl and slither, only one type of chameleon is found abundantly, though snakes, etc., are also existent.

The locust, whose meat is consumed, is found in large quantity and it causes severe damage to gardens and crops, etc. Near the coast, fish is also found and people catch it for the purpose of consumption.

Mineral resources are minimal in Arabia. Moreover, valuable and conducive ores and metals are as if equal to none. Some lead and copper along with minimal amounts of silver and iron are found. Coal, sulphur and salt are also available, and gold is also found in some places. An English-man by the name of Mr. Burton also embarked on an expedition in pursuit of gold but was unable to gain success in his endeavour. Pearls are also extracted from the seashores in Baḥrain, which result in substantial commerce, and now, enormous oil reserves have also been discovered in Arabia.

Territorial Division

In relation to its territorial division, Arabia is divided into many parts. The more significant sections are as follows:

1. *Ḥijāz*: Refers to the western coastal region stretching along the Red Sea from Yemen to Syria. Makkah, Ṭā'if, Madīnah and Jeddah are the larger cities that significantly populate this area. In the era of the advent of Islām, the tribes of the Banū Kinānah, Hudhail, along with the tribes of the Hawāzin from the '*Arab-e-Musta'ribah*¹ and some tribes of the Banū Qaḥṭān such as the Azd also resided in this region. To the south of Ḥijāz, another renowned region (which to some is included within its boundaries) is an area called Tihāmah as well, which is also situated along the coast of the Red Sea.

1 The Arabia of Immigrants (Publishers)

2. Yemen: Refers to a significantly verdant region situated in the south-west of Arabia. During ancient times it was the centre of a powerful and civilised sovereignty. Prior to Islām it was governed by Abyssinia, and during the Islāmic era, by Persia. The large city of San'ā' at one time was well-renowned and was the capital of the Sovereignty of Yemen. The nation of Sabā' mentioned in the Holy Qur'ān, once resided in this very place. Yemen was also the native land and residence of the Banū Qaḥṭān and it was from here that various tribes of the Banū Qaḥṭān migrated to the northern regions of Arabia. Moreover, the Aus and Khazraj of Madīnah, who later received the appellation of '*The Anṣār*', were also among those who migrated from here.

Another region coupled with Yemen is Najrān, which is situated in the north-east of Yemen. During the advent of Islām this constituency was the main centre of the Christians. The Holy Prophet^{sa} invited these very people to a *Mubāhalah*¹, as mentioned in the Holy Qur'ān.

3. In the south of Arabia to the east of Yemen is Ḥaḍra Maut, and to the east of Ḥaḍra Maut is Muhra. Both are prominent regions.
4. To the south-east of Arabia is 'Ummān and its capital city named Masqat is well renowned.
5. In the east, along the coast of the Gulf of Persia, is the region of Al-Ḥisā' situated near the islands of Baḥrain. It is for this very reason that, upon various instances, Al-Ḥisā' is also referred to as Baḥrain. Pearls are extracted from the coast of Baḥrain.
6. Najd is located in the centre of Arabia, which is a wide spread and renowned region. It is subdivided into many smaller regions, some of which are considered to be among the verdant areas of Arabia. The tribes of Ghaṭafān and Sulaim, etc., resided here. Yamāmah, which is situated to the south-east of Najd, was the dwelling of Banū Ḥanīfah, which was the tribe of Musailimah Kadhdhāb.
6. Al-Aḥqāf is a prominent region located between Yamāmah and Ḥaḍra Maut. This was also home to the Nation of 'Ād, to which Prophet Hūd^{as} was sent. However, today it is completely abandoned and uninhabited.

8. Adjoining Ḥijāz, there is the small region of Khaibar, situated to the north-east of Najd. At one point in time it was the major centre of the Jews and had been secured by the building of fortresses. To the north-east of Khaibar, there was another centre of the Jews, known as Taimā. In the close proximity of Taimā was the settlement of Ḥajr, the village of Thamūd, to which the Prophet Ṣāliḥ^{as} had been sent. To the western side of Ḥajr, towards the seashore, once was the region of Midian, where prior to his prophethood, Prophet Moses^{as} visited Prophet Shu'aib^{as} and stayed there for some time.

Inhabitants

Arabia is a sparsely populated country. Lack of rain, excessive desert and a deficiency of plant and mineral produce have collectively prevented a population increase. Nevertheless, its total population today is stated to be approximately 7,000,000 to 8,000,000, which is not overly diminutive considering the country's circumstances.

With relation to the division of inhabitants, historians have divided Arabian tribes into two, or in another case, into three categories.

1. **'Arab-e-ʿAribah:** Refers to the ancient and actual inhabitants of the country, which have then been further divided into two categories:

A.) Those ancient inhabitants of Arabia who passed away prior to Islām. Due to the remoteness of their existence, their detailed particulars are obscured. Yet it is known that they consisted of many tribes who inhabited various parts of the country, and among them, some tribes possessed powerful and civilised governments. Among these tribes, the names of those well-renowned are ʿĀd, Thamūd, Ṭasm, Jadīs, and Jurhumul-Ūlā'. The homeland of ʿĀd was in Aḥqāf and Thamūd inhabited Jauf, which was located to the north of Ḥijāz. Due to the destruction of these ancient tribes they are also referred to as 'Arab-e-Bā'idah¹.

B.) The tribes referred to as the Banū Qaḥṭān, which from various narrations, were the children of Prophet Hūd^{as}.²

1 Extinct Arabs (Publishers)

2 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, p. 171, Dhikru Ḥafri Zamzama Adh-Dhabihain, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Nonetheless, after *‘Arab-e-Bā’idah* they dispersed throughout the country. Their actual homeland was Yemen, and from here, they disseminated throughout Arabia and were thus divided into various branches.

To the north of Arabia, next to the sovereignties of Persia and Rome, there were the prominent governments of Ḥīrah and Ghassān, respectively. Their rulers were also from the Banū Qaḥṭān. At the advent of Islām the Banū Qaḥṭān had expanded significantly and possessed strength within the country. A better part of the country was populated by them. The tribes of Madīnah known as the Aus and Khazraj were also from the Banū Qaḥṭān.

In certain instances the term *‘Arab-e-‘Āribah* is used only to refer to the Banū Qaḥṭān, for which the reason seems to be that among the ancient and actual inhabitants of Arabia, it was this tribe alone who had continually resided in this country.

The genealogical tree of the tribes of the Banū Qaḥṭān is provided below:

(Refer to the following page)

[illegible]

2. **‘Arab-e-Musta‘ribah:** Refers to the people who immigrated and thus inhabited Arabia. Among them are predominantly the children of Ishmael^{as}, son of Abraham^{as}, who settled in Ḥijāz. They are also referred to as ‘Adnānī, for among the children of Ishmael^{as} the most significant individual from which these people spread was a man named ‘Adnān. Gradually, the Banū ‘Adnān were also divided into many smaller branches and dispersed to various parts of the country. The Quraish, into which the Holy Prophet^{sa} was born, were also a branch of the Banū ‘Adnān. As shall become apparent ahead, the Quraish were the most powerful and influential tribe among the ‘Arab-e-Musta‘ribah at the time of the advent of Islām.

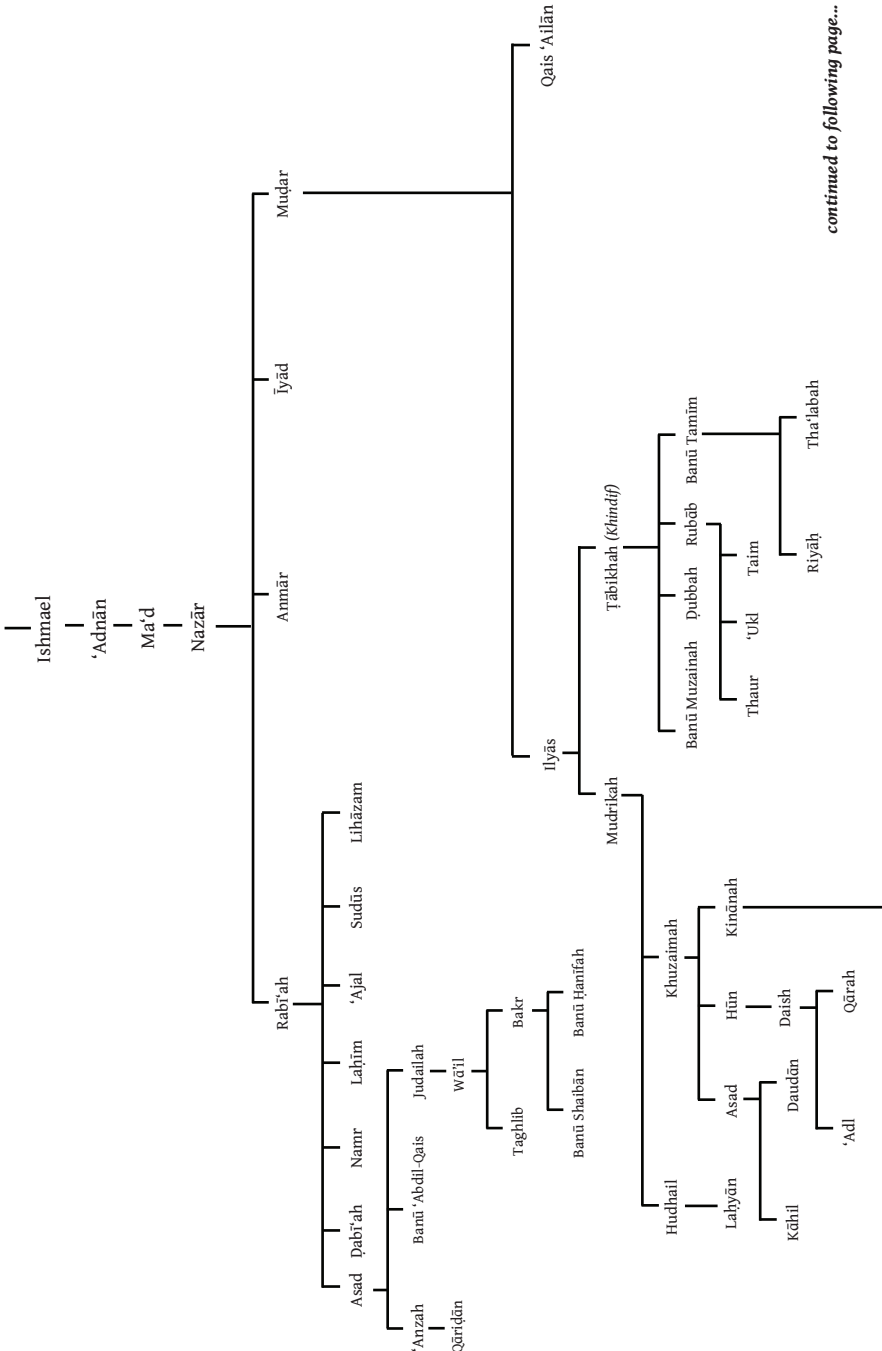
In regards to the ‘Arab-e-Musta‘ribah it should be kept in mind that ‘Adnān was born many generations after the Prophet Ishmael^{as}. However, there is a discord in the narrations relevant to the genealogical links of Ishmael^{as} and ‘Adnān. Therefore, various non-Muslim historians have found the opportunity to raise objections as to whether the Holy Prophet^{sa} was even among the descendants of Ishmael^{as}. However, the narrations of Arabia unanimously concur that Ishmael^{as} immigrated and settled in Arabia. Moreover, the narrations of Arabia are also unanimous in the fact that ‘Adnān was among the descendants of Ishmael^{as}. Therefore, with regards to the connecting genealogical links of these two individuals, a dissention in opinion does not at all affect the actual issue at hand.¹

In any case, the genealogical tree of the eminent tribe of ‘Adnān is provided below:

(Refer to the following page)

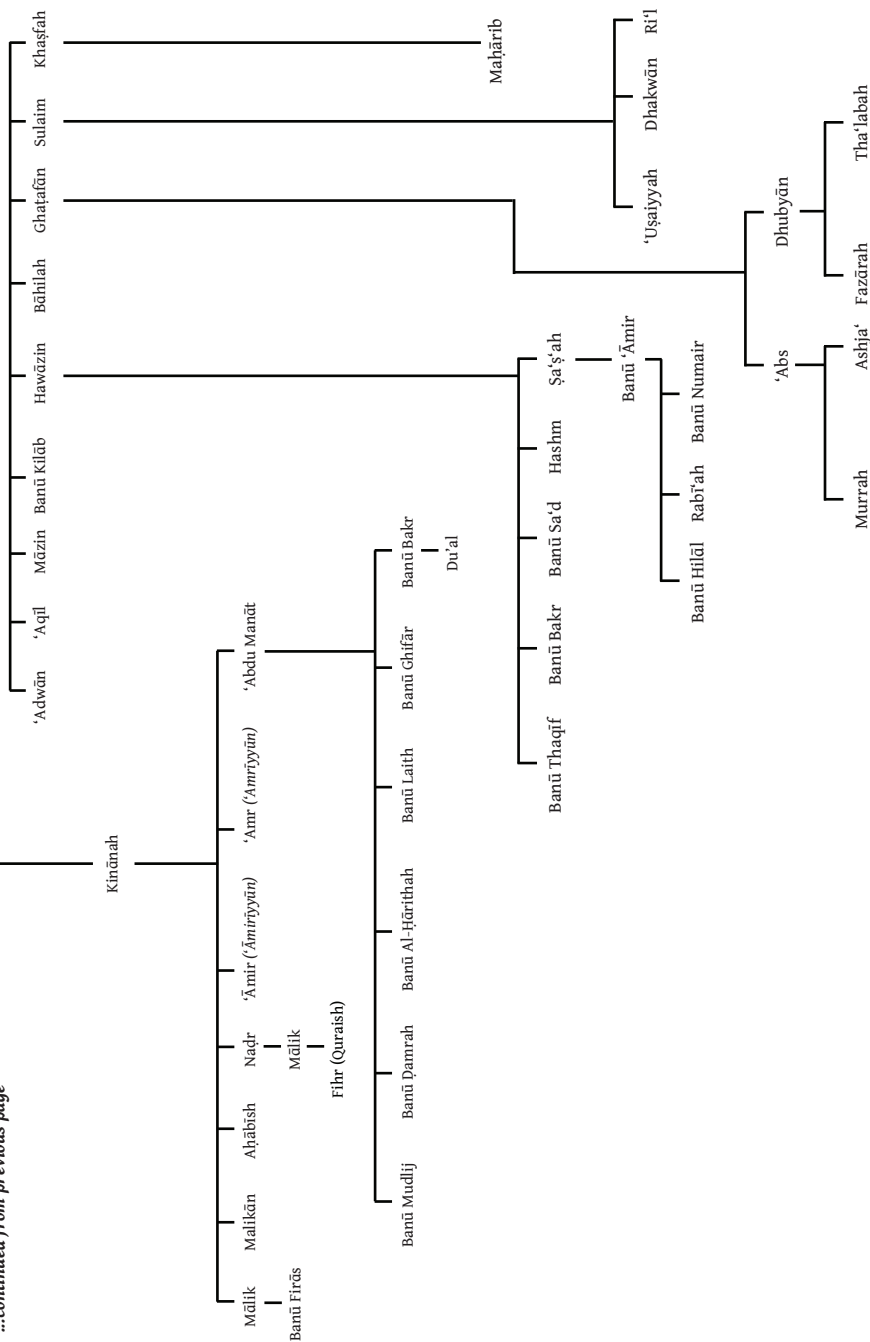
1 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Part 1, p. 152, Al-Maqṣadul-Awwalū fī Tashfīrifillāhi Ta‘āla, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Prophet Abraham (*peace be upon him*)



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Arabian Civilization Prior to the Advent of Islām

Prior to the advent of Islām, the country of Arabia, with the exception of a few coastal regions, was in a state of complete isolation from the outside world. So much so, as no outside nation or sovereignty ever cast an impression upon it, nor did the people of Arabia ever leave their homeland permanently. Prior to Islām, a civilised or centralised sovereignty within the country was never established. Although upon certain instances various governments were established in some regions, their authoritative jurisdiction was applicable only at the local level. The country never bowed before a single ruler; rather, every tribe was free and had its own particular chieftain. However, in Arabia, no one actually received leadership by inheritance, nor was it in the form of an established sovereignty. In most instances, he who possessed the greatest ability among his tribe was generally accepted as leader and the rest of the tribe followed his wishes.

In regards to lifestyle, the Arabian diet, clothing and manner of living was very simple and primitive. The common diet of the Arabs consisted of the milk of camels and goats as well as dates. Generally, barley was also used. The affluent consumed meat as well, and the roasted meat of camel or goat was much liked. Bread dipped in soup was considered food of high quality which was referred to as *Tharīd* by the Arabs. An equivalent style of simplicity and poverty was apparent in their clothing as well. The common man possessed no more than a single sheet of cloth which would be tied around the waist in the likeness of a mantle. Shirts were utilised by elite individuals alone and a robe was as if a precious commodity. There were no carpets or bedsteads in most homes, and generally, people would sleep on mats manufactured of date leaves. However, the wealthy utilised wooden beds. Awkwardly shaped blankets produced of camel wool were used for the purpose of covering. Well established houses were few and usually, pavilions, huts made of various fragments, and clay-built homes were in use. However, various distinct structures made of stone were also used.

With relation to the division of population, Arabia was divided into two parts: *Al-Ḥaḍr* and *Al-Badw*, in other words, those who lived in towns and cities and those who lived in jungles correspondingly. Since the people of the city permanently resided in one area they possessed a unique civilization and social structure. However, the Bedouin lifestyle was uncivilised and nomadic. They lived in travel pavilions and temporary homes and would, with their family

and cattle; freely move here and there, throughout a vast region. They would encamp wherever they found water, and then continue onwards in another direction, and it is in this manner that the entirety of their lives would pass on. Ancient poets have depicted illustrations of this lifestyle beautifully in their poetry. Their dialect was far more pure and eloquent than that of the city. Moreover, a true image of Arabian nature and traits is explicitly visible in these people. Their profession should be thought of as that of a Shepherd.

Among the Arabs, in various transactions, generally a barter system was utilised, however, irregularly shaped coins of gold and silver were also in use. Hence, two types of silver coins were in circulation: the *Dirham* and *Awqiyah*. One *Awqiyah* was considered equivalent to 40 *Dirham*. The customary gold coin was the *Dīnār*. The custom of weighing with scales was not widely practised. Generally the custom was to measure. Therefore, among the Arabs, the two famous measurements in use were the *Mudd* and *ṣāʿ*. The instrument of measurement was the *Dhirāʿ* or an arm's length, which was as if equivalent to 1.5 feet.

Circumcision was a custom among the Arabs, so much so that in some instances, even women would undergo circumcision. It was also a normal custom for the dead to be given a bath and buried in a white shroud. The Arabs usually kept a beard and would trim their moustache. Moreover, the practice of receiving and paying usury was more or less a norm.

Arabian Trade and Commerce

The national professions of the Arabs were three alone: firstly, agriculture, which was confined to a significantly small portion of the entire country, secondly, to nourish and maintain cattle, which is more commonly known as pasturing, and thirdly, trade and commerce, which should be considered the largest profession in Arabia. Since time immemorial the people of Arabia were professionals in commerce. Tribes which were settled near the coast or lived near civilised countries were diligently engaged in trade since the ancient times. In the early era, it was primarily the Arabs who imported and exported goods between the east and the west. Therefore, their mercantile caravans would travel regularly between Syria and Egypt on one side and along the coasts of the Indian Sea on the other. This consistent travel served as a connecting commercial chain between Syria, Egypt and India. However, due to the opening of passage through the sea, Arabian commerce suffered

immensely. As a result, on the ancient passage which led to the eastern coast of Arabia, extending from Syria to Ḥijāz then to Yemen and further on through Ḥaḍra Maut, the traffic of mercantile caravans practically came to a complete halt. The only business activity left was to be within the country alone. This local trade was confined only to places like Ḥijāz, Yemen, Baḥrain, Najd, etc. However, approximately 100 years prior to the birth of the Holy Prophet^{sa} the chain of Syria's commerce commenced once again with Yemen and Baḥrain. Although this commerce was not of the same magnitude (nor could it have possibly been), yet the country was somewhat revived. In the time of the Holy Prophet^{sa} the mercantile caravans of the Quraish regularly travelled to Syria and Yemen. These caravans travelled to other regions as well, however, during this time period, the largest business relationship of the Quraish existed with Syria. The route utilised most often whilst travelling from Makkah to Syria, led to the north, along the Red Sea. Yathrab which later became known as Madīnah, was situated in the close proximity of this very route. Along the passage to Syria, the location wherefrom the path to Madīnah separates to the east is known as Badr, where the first battle between the Muslims and Idolaters took place.

Generally, goods of export consisted of valuable minerals, pearls, animal hide, hot spices and fragrant materials. As can be easily assumed, products of import were generally comprised of grain, clothing, weaponry, liquor and dry foods.

It was the custom of Arabia to arrange commercial carnivals at various locations during different times of the year, wherein merchants from far and wide would thus, engage in trade. Regions such as Dummatul-Jandal near Syria, Mushaqqar in Baḥrain, Wabā in 'Ummān, San'ā' in Yemen and 'Ukāz in Ḥijāz were, in particular, quite noteworthy in the observance of these carnivals.

Education and Ancient Poetry

Literacy was existent among the Arabs, but little. With the exception of a few distinct individuals, the entire country was illiterate, and of these educated individuals, most resided in the cities. However, despite this illiteracy, the Arabs were quite proud of their eloquence and fluency of speech, to such extent as they called the rest of the world '*Ajamī*', meaning dumb and mute. There is no doubt in the fact that with respect to their eloquence, the Arabs did in fact possess a kind of perfection, the magnitude of which was

second to none. The poetry of many poets of the *Jāhiliyyah* is preserved to this day. The apparently noticeable eloquence, purity and fluency of speech, the powerful passion and enthusiasm, the refulgent glimpse of a life of complete freedom and expression in the likeness of naturally flowing waves, cannot be found in the poetry of any other nation or of any other era. The inimitability of these people was that they were able to express their heartfelt thoughts with extreme informality in an explicitly depictive tongue. Their words were not an empty exhibition of art; they did not possess hypocritical ostentation, nor is the disposition subjected to stress or coercion as a result of them. It is for this very reason that their poetry is a pure and perfect depiction of their thoughts, emotions and lifestyle.

The Arab nation themselves also recognized this intrinsic excellence. Therefore, a historian has written that the Arab people congratulated each other on three instances alone: firstly, at the birth of a boy, secondly, at the rise of a new poet and thirdly, at the birth of an exceptional calf.¹ This brief sentence portrays a complete silhouette of Arabian lifestyle.

Poets were considered the chieftains and leaders of Arabia. They possessed the power, through their poetry, to send two tribes into war, thus instigating a wildfire in the land. Arab poets would gather at certain locations and would compete in a demonstration of skill and genius. 'Ukāẓ, a verdant place situated between Nakhlah and Ṭā'if to the east of Makkah, was particularly renowned in the *Jāhiliyyah* for carnivals and gatherings of this sort. It is here that a carnival would be held in *Dhī Qa'dah*² every year. Participants would gather from far and wide. In addition to other activities, a competition of poetry, eloquence and fluency of speech would be held between various tribes of Arabia.

After the Fall of Makkah, when delegations from all over Arabia began to present themselves before the Holy Prophet^{sa}, the criterion of truthfulness, which the Banū Tamīm presented before the Prophet^{sa}, sheds light on the significance of poetry in the country of Arabia. Rather than indulging in an argumentative discussion, this tribe stated that we have merely come before you in the observance of a contest between your poet and ours. Hence, they gave rise to a poet of their tribe who presented a few couplets in the extolment of his tribe. Then the Holy Prophet^{sa} instructed Ḥassān bin Thābit Anṣārī to

1 Al-Mazharu fī 'Ulūmil-Lughati wa Anwā'ihā, By Jalāl-ud-Dīn Suyūṭī, An-Nau'ut-Tāsi' wal-Arba'ūn, Part 2, p. 236

2 The eleventh month of the Islāmic Calendar (Publishers)

stand, who presented a few vigorously formidable couplets in praise of the Holy Prophet^{sa} and his companions. The Banū Tamīm was compelled to accept the eloquent superiority of these couplets and subsequently accepted Islām.¹

Customs and Tribal Lifestyle

Among the foul habits of the Arabs, three were particularly distinct. Drinking, gambling and fornication were so abundantly rampant that may God be a refuge. To one's amazement, these habits were considered a means of pride. Therefore, poets of the *Jāhiliyyah* pleasurably make mention of such lewdness in a description of their explicit experiences. Moreover, without such explicitly lewd mention, poetry was considered meaningless to the Arabs. Therefore, it was considered incumbent that in the prelude to a *Qaṣīdah*², regardless of its actual topic, the poet would make explicit mention of his actual or longed-for-lover, and would describe a few of his intimate encounters with her. Ka'b bin Zuhair was a renowned poet who came before the Holy Prophet^{sa} and presented a *Qaṣīdah* in praise of the Holy Prophet^{sa} which is known today as the *Bānat Su'ād*. In the prelude to this poem as well, the poet relates stories of his suffering with relevance to this parted lover. The level of shamelessness was such that on various instances masters would subject their female slaves to prostitution and would acquire its generated revenue. This was also a means of revenue generation; however, the nobility was free of such utter disgrace.

Due to ignorance and the unnecessary fury of the Arabs, fighting would erupt upon the pettiest of matters. It is apparent through history that upon certain instances, two tribes would fall into a vehement war over a small incident and then gradually various other tribes would also become involved, due to which murder and bloodshed would continue for years upon years. The instance mentioned below is a minor page in the history of Arabia.

To the end of the fifth century A.D., Kulaib bin Rabī'ah was a very powerful and influential ruler who was the chieftain of the Banū Taghlib which inhabited the north east of Arabia. Ḥalīlah bint Murrah, the wife of Kulaib, belonged to the Banū Bakr bin Wā'il. Ḥalīlah had a brother named Jassās who lived with his maternal aunt named Basūs. It so happened that a person named Sa'd visited Basūs and stayed with her as a guest. He owned a camel named

1 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 482-486, Qudūmu Wafdi Banī Tamīm wa Nuzūlu Suratil-Ḥujurāt, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 A Eulogy (Publishers)

Sarāb, which on account of Sa'd and Kulaib's relationship, would graze in the grazing ground of Kulaib along with Jassās' camels.

One day, coincidentally, Kulaib passed under a tree and heard the sound of a bird from upon a tree. He noticed that a bird had built a nest in the tree and laid some eggs. Kulaib looked towards the bird in his 'supremely Bedouin' manner and said, *"Fear not, I shall protect you"*. The next day, when Kulaib passed by the same place, he noticed that the eggs had fallen down from the tree and had been trampled on by the feet of some animal, and the bird was making a sound full of extreme grief. Kulaib recalled his statement from the previous day, and it was as if his eyes gorged of blood in extreme rage. When he glanced here and there, he noticed that Sa'd's camel was grazing nearby. Kulaib thought to himself that most definitely it is this camel that has destroyed these eggs, and overtaken by anger he came to his brother-in-law Jassās and said, *"Look here Jassās! At this time my mind entertains a particular thought, if I am assured of this thought I shall do something. Anyhow, the camel of Sa'd had better not pasture in this area again with this herd."* Upon hearing this, Jassās, whose veins also flowed of Arab-Bedouin blood, responded, *"This camel belongs to our guest, where my camels graze, his shall also graze."* *"Fine"*, answered Kulaib, *"If I see this camel grazing here again, I shall strike its breast with an arrow and kill it."* *"If you do such a thing,"* retorted Jassās, *"I also swear by the idols of Wā'il that I shall myself penetrate thy breast with a spear."* Upon this, Jassās departed and Kulaib returned home in a state of immense fury and began to say to his wife Ḥalīlah, *"Are you aware of any man who dare defend his neighbour against me?"* She responded, *"There are none who dare it, except my brother Jassās. If he says something he shall most definitely fulfill it."*

After this, Ḥalīlah fervently attempted to settle this dispute but was unsuccessful in doing so. Hence, one day Kulaib's camels were drinking water, and coincidentally Jassās brought his camels as well and even more so, Sa'd's camel was separated from its herd and began to drink water with Kulaib's herd. Kulaib laid eyes on this camel and thought that Jassās had intentionally released this camel. He took hold of his bow and drove an arrow into its breast which hit its target perfectly. Sa'd's camel fled tossing and turning in agony – lamenting in pain. It reached the doorstep of Jassās' maternal aunt Basūs and fell to the ground. When Basūs witnessed this sight she began to beat her head and shrieked, *"Shame! Shame! We have been disgraced and our guest's camel has been killed!"* When Jassās heard these words, his jealousy and honour pierced

and he murdered Kilaib in his rage. The murder of Kulaib instigated a wild fire amongst the Banū Taghlib, and in the retribution of their chieftain, they stood up unanimously. Due to this, the tribes of the Taghlib and Banū Bakr were engaged in such intense violence and bloodshed that I seek the refuge of God. At last, after forty years of fighting, when both tribes were gradually weakened, the king of the state of Ḥīrah named Mundhir Thālith reconciled these two tribes. Historically this war is known as the '*Battle of Basūs*'.¹

In the wars of Arabia, the concept of *Thār* or retribution played a crucial role. It was as if the doctrine of *Thār* was the greatest part of their religion and creed. Their belief was that until vengeance had been acquired the soul of the murdered takes on the form of an animal and mourns and laments moving here and there in the sky. The Arabs referred to this animal as *Ṣudā*. When a man was murdered it was the obligation of his relatives and fellow tribesmen to kill the murderer or one of his relatives or a man of his tribe. In retribution of the deceased, the custom of paying blood-money was also in place. However, in this case, the aspect of financial gain was not as important as was the fact that the tribe of the murderer be disgraced and shamed whilst paying the blood-money. However, generally, until the victim's revenge was sought, the hearts of his relatives were home to a relentlessly burning fire of revenge, which could only be extinguished by the blood of the murderer. Conversely, where one fire was extinguished, the same fire would begin to blaze on the opposing end. In this manner, this constant chain would incessantly increase, and in various instances, tribes upon tribes would burn to ashes in this raging fire of violence.

However, retribution did not end at the murderer's death, rather, the hands, feet, ears and nose, etc., of the dead would also be severed as a consolation of heart. This custom was known as *Muthlah*² and was common in Arab warfare. Hence, it shall be seen later on that in the Battle of Uḥud, Hind, the wife of Abū Sufyān, dealt in the same manner with Ḥamzah^{ra}, the paternal uncle of the Holy Prophet^{sa} who killed 'Utbah, the father of Hind, in the Battle of Badr. She mercilessly extracted the liver of Ḥamzah^{ra} and chewed it in rage. The Arabs felt no repugnance in killing women and children who would come as captives of war. To fully acquire revenge, they would drink liquor in the skulls of the dead, would spear pregnant women and thus caused

1 Al-Kāmilu fit-Tārikh, By Imām 'Izz-ud-Dīn ibnīl-Athīr, Volume 1, , pp. 472-485, 'Dhikru Maqtālī Kulaibin wal-Ayyāmi Baina Bakrin wa Taghlabin, Dārul-Kutubil-'Arabī, Beirut, Lebanon, First Edition (1997)

2 Mutilation of a dead body (Publishers)

miscarriages, would attack men in a state of sleep whilst they were negligent of their surroundings, and much more. These were things, which generally, the Arab society did not consider unlawful.

It was the general custom of the Arabs to light a fire at an elevated location during wars. This fire would be kept alit during combat. If the fire was extinguished it was considered an abysmal omen. Hence, we shall come to see ahead that during the Battle of the Confederates, for some reason, when the fire of one commander was lit out, he became frightened, and retreated from the battle grounds all alone that same night. As a result of this, a state of chaos erupted within the rest of the army.

Generally, women also participated in wars and their prime responsibility was to incite a sense of honour and passion by reciting poetic couplets, in order to kindle the fire of war. It was also women who would tend to the wounds of warriors – a practice, which to some extent, also carried forth in Islām as well.

In battle, it was customary that first there would be one-to-one combat followed by a general assault. The Arabs utilised three primary pieces of equipment in warfare which were: the bow and arrow, spear and sword. For defensive purposes they would use chain armour composed of rings and a helmet. The Arabs fought in combat on horses as well as on foot. However, it was considered a symbol of courage between two warriors to step down from one's horse during combat and cut the legs of one's dear horse, so as to prove that no room for retreat has been left. In wars, camels were used as a means of conveyance.

Among the Arabs, courage and bravery were considered exceptionally salient qualities. Arab poets would present stories and tales of their own bravery, as well as that of their tribe, with heartfelt passion and fervour. It was as if bravery was the most prominent of all their national traits. The fear of death was considered very shameful and one who feared death was taunted and reproached by all. In actuality, courage was inseparably correlative to the Arab way of life.

Tales of Arabian honour and arrogance are also quite renowned. The famous *Mu'allaqah*¹ of 'Umar bin Kulthūm addressed to 'Umar bin Hind in a particular Arab manner is a common example of the Arab's sense of honour. Generally, when it came to personal gain, the Arabs were not ones to endow

1

The Attached [Poem] (Publishers)

much consideration to their oaths and agreements. Hence, where examples of loyalty are found among the Arabs, they are astounding. Samau'il bin 'Ādiyah, in protection of a trust of Amrul-Qais, did not even care for the murder of his young son.

Among the Arabs, generosity was considered a sublime quality. The protection of neighbours and guests was part of their religion and creed. Hospitality was second nature to the Arabs. At night they would light a fire upon an elevated location so that travellers struck by misfortune could see this light and find their way to them. They would feel no hesitation in selling all their household assets for the sake of their guests. In this regard, tales of generosity and hospitality of a famous Arab hero by the name of Ḥātam Ṭāi are upon the tongues of all and sundry.

Loyalty and allegiance to one's tribe was considered an essential obligation among the Arabs. A poet says in pride and self-honour, *"I am from the tribe of Ghaziyyah. If they commit a mistake, I shall do the same, and if Ghaziyyah treads the right path, I shall also walk the same path."*¹

Among the Arabs, it was a common practice to flaunt one's genealogy, and to arrogantly make mention of the achievements of ancestors was as if their specialty. It was due to this very arrogance that the Arabs looked down upon their slaves and attendants with great scorn and disdain.

In dealing with their enemies, the Arabs were ruthless and cruel. The bloody practice of *Thār* has already been mentioned above, and it was as if this custom played a central role in their religion and belief. Before *Thār*, the Arabs did not even fear their fate and destiny at the hands of God. A poet states:

سَاغْسِلُ عَنْيَ الْعَارَ بِاِلسَّيْفِ جَالِبًا عَلَيَّ قَضَاءُ اللَّهِ مَا كَانَ جَالِبًا

*"Verily, I shall cleanse myself of humiliation and dishonour by my sword. The decree of Allāh can bring upon me what it wills, I care not."*²

The Arabs were extremely intelligent and their memory was exceptionally remarkable. Hence, since ancient times, it had been their custom to memorize all their national and family narrations and would relate them upon various occasions. During war, when two daring warriors moved forward for one-to-one combat, one would always inquire as to the genealogical

1 Diwānul-Ḥamāsah (#53)

2 Diwānul-Ḥamāsah (#54)

background of his opponent. If someone was of a lower caste, the other would refuse to fight him.

Among the Arabs, years and months were calculated according to the movement of the moon. Of twelve months, the first, seventh and the last two months were considered months of reverence, in which all types of violence was strictly prohibited. For their own expediencies, the Arabs would move the order of these months forward or backwards in certain instances. This way, if need be, they could continue fighting without the fear of sin. This ritual was known as *Nas'ī*.¹

Status of Women

In Arabia, the state of women, on the whole, was not respectable. Without a doubt, although women possessed the right to choose their own husband, after the utilisation of this right, they were practically left with no rights at all. Wise women possessed a firm influence over their husbands. The participation of women in war has already been mentioned. Their task was to incite a sense of jealousy among the men in combat and to tend to the injured. Women were also involved in poetry. *Khansā'* is a famous poetess of the *Jāhiliyyah* who later became Muslim.²

The custom of *Pardah* was not found among Arab women, rather, they moved about openly. There was no limit to the number of wives and one could keep as many as he so wished. In some instances a son would take hold of his father's wife in inheritance, and two biological sisters would also be taken in marriage simultaneously. However, the nobles of Arabia looked upon this conduct with displeasure. Divorce was a common practice in Arabia and a husband could separate his wife from himself whenever he so pleased. The ritual of burying live baby girls was also customary among the Arabs. However, this particular ritual was found in specific tribes only and was not common.

Daughters were not entitled to inheritance, nor were wives. If someone had no male child, the entirety of his inheritance would be usurped by his brother, and the wife and daughter of the deceased would be left empty handed.

1 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 50, Bābu Amrīl-Filī wa Qiṣṣatin-Nisā'i, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Usdul-Ghābah, Dhikru Khansā' bint 'Amr, Volume 6, p. 91, Dārul-Fikr, Beirut, Lebanon, (2003)

Rituals and their Veneration

It shall now be mentioned that upon the advent of Islām, Arabia was composed of many religions which adhered to diverse doctrines and different ideologies. However, with respect to lifestyle and national character, all of Arabia was under the same precept. Moreover, the habits and characteristics mentioned above were common to all. In the time of the *Jāhiliyyah*, there was a Jewish Chieftain in Yathrab named Fiṭyūn. This wretched man's general order throughout the city was that any girl who was to be married was first required to come to his home first. Hence, at the time of marriage, a majority of the Jews in Yathrab would send their unmarried girls to his home before they were lawful to anyone else. Eventually, a man, in his indignation, killed Fiṭyūn.¹ Similarly, in this era, the Christians were also in an awful state, as acknowledged by Muir himself in his book.² Therefore, in Arabia, with regards to lifestyle, characteristics and national customs, whether Idolaters, Jewish or Christian, all were similar in hue. The blazing arena of bloodshed, devastation, gambling, fornication and drinking burnt in every corner.

Similarly, it was common among all to conform to rituals, to such extent as religion became inconsequential before them. Strange rituals disseminated throughout the country. For example, one ritual was to seek lot by divining arrows. In other words, ten people would include their share in a sacrifice, after which its division would not be through proportionally equal shares; rather lots were drawn by divining arrows. In this manner, people would acquire their share by the lots which were drawn to them, while others would remain without any share at all. Every arrow was assigned a name to which differentially separate portions were assigned.

The seeking of omens by divining arrows was also a commonly practised ritual. Prior to the commencement of any task, omens would be taken by divining arrows. Divining arrows were also placed in the Ka'bah as well and people would go there to seek omens. It was also common to take omens by the flight of birds.

Among various Arabian tribes, another eccentric custom was after departing for travel, if for some reason, a return was necessary during the course of travel, they would not enter through the front door, rather, they

1 Siratun-Nabī, By Shibli Nu'mānī, Volume 1, p. 148, Bāb Madīnah Munawwarah awr Anṣār, Published by the Ḥudhaifah Academy, Urdu Bazār, Lahore (2000)

2 Life of 'Mahomet', By Sir William Muir, pg. xcv, Reprint of the 1894 Ed., Published by Voice of India New Delhi

would enter their homes through the rear. The Holy Qur'ān makes mention of this as well.¹

Among various tribes it was a custom that if an individual died, his camel would be tied in the proximity of his grave until it too would die of hunger and thirst. The practice of lamentation and mourning over the dead was excessively rampant among the women. Mourning over the dead would continue year upon year.

In Arabia, generally, women did not milk animals and it was considered disgraceful for women to do so. If in any family a woman was seen performing this task, that household would fall in the eyes of others.

It was also a ritual to release animals to wander freely as an offering in the name of idols and as an oblation. In this respect, four types of animals were recognized: Firstly, a *Sā'ibah*, which referred to a she-camel which gave birth to ten female camels consecutively. Conveyance on she-camels of this kind would be completely relinquished. Moreover, save guests, the use of its milk was not considered lawful, nor was it stripped of its wool. Secondly, a *Bahīrah*, which referred to the eleventh female child of a *Sā'ibah*. The ears of a *Bahīrah* were cut down the middle and released to roam free with her mother. Thirdly, a *Ḥām*, which was the name given to a camel that was the father of ten female children, would also be left to roam independently. Fourthly, a *Waṣīlah*, which referred to a she-goat that gave birth to ten female children consecutively. The meat of the offspring of such a she-goat was consumed only by men, and considered unlawful for women. Albeit, if any of its children died, women were also permitted to consume its meat.² The Holy Qur'ān has also mentioned these animals.³

Many outlandish nuptial rituals were also practiced. Generally, there were four types of matrimony. The most deviant and filthiest type was that a few men would come to a single woman and one after another they would incur dishonour upon themselves by illicit intercourse. At the birth of her child these men would gather around her once again and the child would be attributed to whoever the woman held responsible. However, the nobles were free of such

1 Al-Baqarah (2:190)

2 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 81-82, Amrul-Buḥairati was-Sā'ibati wal-Waṣīlah wal-Ḥāmī, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Al-An'ām (6:140)

3 Al-Mā'idah (5:104)

shamelessness.¹

These few rituals have been mentioned merely as an example. Nonetheless, Arabia was full of countless rituals and many strange customs had been innovated, but Islām fully abolished them with a single strike.

Ancient Religions of Arabia

Prior to Islām, Arabia was composed of the followers of many diverse religions – the most distinctive of which were Idolatry, Atheism, Zoroastrianism, Sabianism, Christianity and Judaism. Of these religions the most common and wide-spread throughout the country was the religion of idolatry, which in actuality, should be referred to as the true religion of the country. Idolaters did acknowledge the existence of Allāh the Exalted, but considered their idols a means to reach Him. They were entangled in their intermediary mediators to such an extent as the thought of their true creator had escaped their minds. In addition to commonly shared idols, every tribe possessed its own exclusive idol as well. In Makkah, Isāf and Nā'ilah were the idols of the Quraish, before which sacrifices were slaughtered. 'Uzzā was an idol situated in Nakhlah, commonly shared by the Quraish and Banū Kinānah. In Ṭā'if was the idol belonging to the Banū Thaḳīf, known as Lāt. Manāt belonged to the Aus and Khazraj. In Dummatul-Jandal the idol named Wadd, belonged to the Banū Kalb. Suwā' was the idol of the tribe of Hudhail. Yagūth was the idol of the tribes of Mudhḥaj and Ṭayy. Nasr was the idol of the Dhul-Kilā', and finally Ya'ūq which belonged to the tribe of Hamdān, was situated in Yemen, and so on and so forth. The greatest of all was named Hubal, which was placed in the Ka'bah, and during battle, upon victory, slogans of its name were called out.²

In Arabia, the centre of the Idolaters was the Ka'bah where many idols had been placed collectively.³ The idolatrous people of Arabia would gather in Makkah from all over the country for the purpose of pilgrimage. This was as if the only remaining sign of the teachings of Abraham^{as}. However, even in the rites of pilgrimage, these people had invented many idolatrous traditions, which were later dispelled by Islām. Due to its distinctively inherent religious element, Makkah and its surrounding region was known as the *Ḥaram*⁴,

1 Ṣaḥīḥ Bukhārī, Kitābun-Nikāḥ, Bābu Man Qāla lā Nikāḥa illā bi-Waliyin, Ḥadīth No. 5127

2 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 74-76, Qiṣṣatu Amr bin Luḥai wa Dhikru Aṣnāmīl-'Arab, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Ṣaḥīḥ Bukhārī, Kitābu Wujūbil-Ḥajj

4 Sacred proximity of the Ka'bah (Publishers)

where any and all forms of carnage and massacre were strictly forbidden. Correspondingly, to facilitate the passage of travellers for the purpose of *Ḥajj*¹ and 'Umrah² there were four months, *Muḥarram*, *Rajab*, *Dhul-Qa'dah* and *Dhul-Ḥijjah*, which were considered to be months of honour. All forms of violence and bloodshed came to a halt during these months and pilgrims could travel in peace.

In addition to idolatry, atheism was also found in Arabia as well. Its followers did not believe in the existence of God, life after death, or reward and punishment, etc. The Holy Qur'ān also makes mention of this as well.

There were Zoroasters in Arabia as well, who worshipped fire and stars. However, these people also believed in the existence of God and did observe various forms of worship in their religion. Research scholars believe that this religion, which originated from Iran, was among the revealed religions, but gradually strayed from its true precepts. Mention of this is also found in the Holy Qur'ān.³ The present nation of Persia is a follower of this very religion.

Sabianism was also another religion to which the Holy Qur'ān also makes mention. This religion was a combination of Zoroastrianism and Juddaism. However, it is known that the Arabians used the word *Ṣābī* to refer to anyone who had forsaken his ancient religion and adopted a religion similar to that of monotheism. Hence, upon certain instances the Holy Prophet^{sa} and his companions were also referred to as *Ṣābī*.

Christianity had entered Arabia significantly prior to the advent of Islām and many tribes had accepted this religion. In Arabia, the region of Najrān was a main centre of Christianity.

The Jews of Arabia had initially emigrated from Syria, after which various other tribes became Jewish in their following. Yathrab, Khaibar and Taimā were the main centres of Juddaism.

There was another religion attributed to Prophet Abraham^{as}, and it was a claimant of monotheism. People referred to it as the *Ḥanīfī* religion. In the early era of the Holy Prophet^{sa}, and prior to him, some people, as a result of their repugnancy to Arabia's extreme idolatry and whilst receiving light from the rays of the rising sun of prophethood (received by some in advance), were inclined to this religion. However, in all of Arabia, the numeric figure of these

1 A Pilgrimage to the Ka'bah (Publishers)

2 Lesser Pilgrimage in which some of the rites of the Ḥajj are left out. 'Umrah can be performed at any time during the year. (Publishers)

3 Al-Ḥajj (22:18)

people was merely confined to a few souls. Most of these people resided in the close proximity of Makkah. Zaid bin ‘Amr, the cousin of Ḥaḍrat ‘Umar^{ra}, who was at terms with the Holy Prophet^{sa}, was also among these people. However, he passed away prior to the advent of the Holy Prophet^{sa}. Sa‘īd bin Zaid^{ra}, who was a renowned companion of the Holy Prophet^{sa} and was among the ‘*Asharah Mubashshirah*’, was his son. Zaid hated idols to such extent as he refused to even consume the food made as an offering to idols. He would say to others, “*What are these things that you worship?*”² In Ṭā’if, Umaiyyah bin Abī Ṣalt was a distinguished poet and respected chieftain who had also abandoned idolatry and had adopted the Ḥanīfī religion. Umaiyyah lived until after the Battle of Badr, but the acceptance of Islām was not in his destiny. At one occasion, the Holy Prophet^{sa} listened to his monotheistic poetic couplets with great keenness and said with regret, “*Umaiyyah was left without Islām at the brink of acceptance.*”³

Another individual was Waraqah bin Nawfal, who was the cousin of Ḥaḍrat Khadijah^{ra}, and lived in Makkah. He had abandoned the practice of idolatry and later became Christian. He was well acquainted with the Torah and Gospel and possessed a deep study of them. When the angel of God descended upon the Holy Prophet^{sa}, he attested to the truth of the Prophet^{sa}, but died in that state.⁴

Another individual named Qis bin Sā‘idah resided in the region of the Banū Bakr bin Wā’il and was an exceedingly eloquent and articulate speaker. Prior to his advent, the Holy Prophet^{sa} also listened to an address delivered by him at the ‘Ukāz Carnival. Moreover, during the time of his prophethood, the Holy Prophet^{sa} said, “*At ‘Ukāz, I listened to an address delivered by Qis bin Sā‘idah, which he delivered while sitting on a camel*” and the Prophet^{sa} would extol his eloquence. Qis had also abandoned idol worship and had adopted a monotheistic ideology, but died prior to Islām.⁵

Another man was ‘Uthmān bin Ḥuwairith who lived in Makkah. He had forsaken idolatry and become a follower of the Ḥanīfī religion. However, when he reached the court of Caesar in Rome, he converted to Christianity and also

1 The 10 Bearers of the Glad Tidings of Paradise (Publishers)

2 Ṣaḥīḥ Bukhārī, Kitābu Manāqib al-Anṣār, Bābu Ḥadīthi Zaid bin ‘Amr, Ḥadīth No. 3826

3 Ash-Shamā’ilun-Nabawiyyah, By Tirmidhī, Bābu Mā Jā’a fī Ṣifati Kalāmi Rasūlillāhi^{sa}, Ḥadīth 306, Dārul-Kutubil-‘Arabī, Beirut, Lebanon, (1998)

4 Ṣaḥīḥ Bukhārī, Kitābu Bad’ il-Waḥī, Bābu Kaifa Kāna Bad’ ul-Waḥī, Ḥadīth No. 3

5 Al-Iṣābatu fī Tamiziṣ-Ṣaḥābah, Under Qis bin Sā‘idah, Volume 5, pp. 412-413, Dārul-Kutubil-‘Ilmiyyah, (2005)

died in this state. This occurred prior to Islām.¹

Hence, prior to the advent of Islām various religions existed in Arabia. However, despite the diversity of religions found in Arabia, its true and common religion was idolatry. The number of other religions was very small, and even they, were in an austere state of ruin and failure. European historians have themselves admitted this fact. Whilst reviewing the ancient religions of Arabia, Sir William Muir states:

“During the youth of Mahomet, the aspect of the Peninsula was strongly conservative; perhaps never at any previous time was reform more hopeless..... After five centuries of Christian evangelisation, we can point to but a sprinkling here and there of Christian converts; - the Beni’l-Ḥārith of Nejrān; the Beni Hanīfa of Al-Yemāma; some of the Beni Ṭai’ at Teimā; and hardly any more. Judaism, vastly more powerful, had exhibited spasmodic efforts at proselytism; but, as an active and converting agent, the Jewish faith was no longer operative. In fine, viewed in a religious aspect, the surface of Arabia had been now and then gently rippled by the feeble efforts of Christianity; the sterner influences of Judaism had been occasionally visible in a deeper and more troubled current; but the tide of indigeneous idolatry and Ishmaelite superstition, setting strongly from every quarter towards the Ka’ba, gave ample evidence that the faith and worship of Makkah held the Arab mind in a rigorous and undisputed thralldom.”²

This was not the state of Arabia alone, rather, this time period was an era of darkness for the entire world and all religions had moved away from its original precepts. The mantle of misguidance had been spread in every direction. The following Qur’ānic verse alludes to this very fact:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ

“Corruption has appeared on land and sea”³

In other words, religions based on the revelation of God have also been

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- 1 As-Sīratul-Ḥalbiyyah, Bābu Mā Ḥafizahullāhu Ta’āla bihī fī Ṣigharihi....., Volume 1, p. 181, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, (2002)
 - 2 Life of ‘Mahomet’, By Sir William Muir, pg. xcvi, Reprint of the 1894 Ed., Published by Voice of India New Delhi
 - 3 Ar-Rūm (30:42)

corrupted as well as those whose foundation is not laid upon revelation. Now perceive the fact that when the world is overcast by darkness, the sun rises and when land begins to singe it naturally attracts rain. Then, was it not appropriate for a spiritual sun to rise after a state of spiritual darkness? Should not spiritual land scorching of heat have drawn in rain? God the Almighty states:

يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

“Allāh alternates the night and the day”¹

Moreover, he states:

إِعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا

“Know that Allāh is now quickening the earth after its death”²

Thus, suddenly a sun rose in this era of darkness, which illuminated the corners of the earth with its rays. During this time of extreme heat, unexpectedly a cloud ascended which showered its rain of mercy upon thirsty land. Rivers and streams, which had dried, gushed forth of water. Which horizon did this sun rise from? How did it reach its zenith? Which mountain did this cloud come forth from? How did it encompass the entire world? The answers to these questions, God willing, shall be presented in subsequent pages.

وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ .³

1 An-Nūr (24:45)

2 Al-Hadid (57:18)

3 I have no power save that which Allāh has endowed me with (Publishers)

III

Makkah, the Ka'bah & the Quraish

III

Makkah, the Ka'bah & the Quraish

The Father of Prophets – Khalīlullāh¹

The name of Abraham^{as} does not at all require an introduction, for who is unacquainted with *Khalīlullāh*, the Father of Prophets? He is accepted by the Muslims, Christians and Jews alike. In approximation, his era has been declared to be 2100 to 2200 years before Christ, in other words, Abraham^{as} lived approximately 2700 to 2800 years prior to the advent of the Holy Prophet^{sa}. Abraham^{as} was a descendant of Noah^{as} and was a resident of Iraq. However, later on, he travelled through Egypt and ultimately settled in Northern Palestine. He married three times. The name of his first wife was Sarah^{as}, that of his second was Hagar^{as} and the name of his third wife was Keturah^{as}. The particulars of the last of these wives are not known, nor are we concerned with them in this particular instance. However, it would not be irrelevant to mention that she was among the descendants of the nation of Midian. Among his first two wives, Sarah^{as} was a close relative of Abraham^{as}, but Hagar^{as} was not related to him, and was a native of Egypt. Both of these wives begot children who spread in such multitude, as today, they are found in every corner of the world. Ishmael^{as} was born of Hagar^{as} and was the eldest son of Abraham^{as} and Isaac^{as} was born of Sarah^{as}. Both of these children were born under the distinct glad tidings of God and both were promised the accompaniment of extraordinary blessings from God the Almighty.² Their names were also given by Divine revelation.³ Moreover, in relation to Ishmael^{as}, Abraham^{as} and Hagar^{as} had especially prayed for him⁴, as is apparent from his

1 The Friend of Allāh (Publishers)

2 Genesis (16:1), Genesis (17:20), Genesis (17:16-19)

3 Genesis (16:11) and Genesis (17:19)

4 Aş-Şaffāt (37:102-112) and Genesis (16:11)

name, which in fact is a compound of the words *Sa-mi-'a* and *Īl*.¹ Therefore, God the Almighty made both of these children the recipients of immense blessings, and as promised, enriched the progeny of both these children with virtually every type of reward in this world. Therefore, the Banū Isrā'īl, among whom such high-ranking prophets were born, such as Moses^{as}, David^{as}, Solomon^{as} and Jesus^{as}, were the descendants of Isaac^{as}. However, presently, we are concerned with the Banū Ismā'īl who settled in Arabia, from whom the being of the Pride of the First and the Pride of the Last, Muḥammad, the Prophet of God, peace and blessings of God be upon him was born.

Settlement in Hijāz and the Population of Makkah

Ishmael^{as} was still a child when his step-mother Sarah^{as}, at one occasion, in her anger, asked Abraham^{as} to expel Hagar^{as} and her son from home. Naturally, Abraham^{as} was very grieved by the thought of this. However, God the Almighty instructed Abraham^{as}, *"Grieve not, nor be offended, rather, do as Sarah has suggested – Isaac is also your offspring but I wish to produce a nation from Hagar's son, Ishmael"*.² Hence, in accordance with this divine instruction, Abraham^{as} travelled hundreds of miles in order to settle Ishmael^{as} and his mother Hagar^{as} in the Valley of Becca situated in the Arabian region of Hijāz. This valley is where Makkah is now populated. At that time it was a completely uninhabited and desolate valley. In this valley, near the mountains of Ṣafā and Marwah, Abraham^{as} left these two helpless and forlorn souls in the midst of the desert with diminutive provisions, and left for his homeland. On observing Abraham^{as} leaving, Hagar^{as} followed him anxiously and inquired in words of extreme pain, *"Where are you going? And why do you abandon us in this manner?"* Abraham^{as} silently stepped forward and did not respond. At last, Hagar^{as} said, *"At least say something – has God commanded you?"* *"Yes"* responded Abraham^{as}, and once again continued moving forward in silence. At this, Hagar^{as} responded, *"If it is God who has commanded this, then without a doubt, you may depart. For God shall not forsake us."* After this statement, Hagar^{as} returned.³ The Holy Qur'ān alludes to this instance in the words of Abraham^{as} as follows:

1 *Sami'a* meaning 'he heard' and *Īl* meaning 'God', i.e., 'God heard the prayer'. (Publishers)

2 * Genesis (21:12-13)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Dhikru Hājirah, Volume 1, p. 86, Muwassasatu Sha'bān, Beirut

3 * Ṣaḥīḥ Bukhārī, Kitābu Aḥādithil-Anbiyā', Bāb 10, Ḥadith No. 3364

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Al-Manṭaqu ka-mimbari Shiqqah Talbasuhā, Volume 1, p. 93, Muwassasatu Sha'bān, Beirut

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا
لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ
مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٢٨﴾

In other words, when Abraham^{as} began to depart, after leaving Hagar^{as} and Ishmael^{as} in the Valley of Makkah, at some distance he cast a glance back and supplicated before God in the following manner:

“Our Lord, I have settled some of my children in an uncultivable valley near Thy Sacred House – Our Lord – I have done so that they may worship Thee and their lives may be dedicated to Thee. So make men’s hearts incline towards them and provide them with the best of fruits, that they may be grateful to Thee”¹

Generally, historians narrate, and it is also mentioned in Ḥadīth, that upon the complete depletion of her provisions, due to natural human necessity; Hagar^{as} became concerned for the well-being of her child. She began to dash here and there in search of water but not a drop of water was to be found and the infant’s condition continued to deteriorate. Ultimately, Hagar^{as} could not bear the sight of Ishmael’s^{as} worsening condition. Hence, she got up, so that she would not be compelled to witness the death of her child by thirst and looked towards the heavens and cried. Again she began to run here and there in search of water. She climbed up the mountain of Ṣafā, but when she was unable to find anything, she ran to the mountain of Marwah. From there, she once again ran back to Ṣafā, and in this manner, performed seven circuits between these mountains in a state of extreme anxiety and helplessness. At the same time she would cry bitterly and would supplicate continuously before God, but no water could be found, nor was there a man in sight. At last, when Hagar’s^{as} anguish reached its pinnacle, after her seventh circuit she heard an unseen voice saying, “O Hagar! God has heard the cry of you and your son.” Upon hearing this voice, she returned to where her child writhed in agony and found an angel of God striking the ground with the heel of his foot, in a manner, as if excavating, in the extraction of something. As Hagar^{as} moved forward she found a spring of water gushing forth where the angel ploughed the earth by the heel of his foot. Hagar’s^{as} joy knew no bounds. She immediately quenched

1 Ibrāhīm (14:38)

the thirst of her infant child, and in her concern that water be not wasted, she placed stones at the surrounding perimeter of the spring, thus transforming it into a reservoir. It is narrated by Ḥaḍrat Ibnī ‘Abbās^{ra} that the Holy Prophet^{sa} would say, “May God have mercy on Hagar, for had she not controlled this water, it would have become a flowing stream.” The Holy Prophet^{sa} would also state, “During the pilgrimage, the Sa’ī between Ṣafā and Marwah is in sacred remembrance of Hagar.”² A brief and somewhat transposed and altered version of these accounts is mentioned in the Bible as well.³

The Holy Prophet^{sa} honoured the sacred remembrance of Hagar^{as} with such magnitude that in another narration, at one instance the Prophet^{sa} said to his companions, “When God makes you the victors of Egypt, treat the people of Egypt with goodness and kindness. On account of our mother Hagar (who was Egyptian), the people of Egypt possess a distinct right upon you.”⁴ In any case, after Abraham^{as} left Hagar^{as} and Ishmael^{as} in the abandoned land of Makkah and then departed, a divine spring came into being. Afterwards, due to this spring of water, which is known as the fountain of Zamzam in Islāmic history, other people also began to settle in the Valley of Becca and the habitation of Makkah commenced. It is recorded that the first tribe to settle there was the tribe of Jurhum, which was a branch of the Banū Qaḥṭān. This tribe emigrated from Yemen and was initially settled at some distance from the Valley of Becca. However, when they were informed of the existence of Zamzam, their chieftain named Maḍāḍ bin ‘Amr Jurhumī sought the permission of Hagar^{as} to settle in the close proximity of the water spring. Hagar^{as} gladly granted permission and this is how the tribe of Jurhum settled in the Valley of Becca.

Ishmael^{as} – Dhabīḥullāh⁵

After having settled Hagar^{as} and Ishmael^{as} in the Valley of Becca, Abraham^{as} would occasionally visit and then return. When Ishmael^{as} grew older, that is to say in light of various narrations, when he reached the age of thirteen, Abraham^{as} saw a dream in which he was slaughtering his son, Ishmael^{as}. Since no injunction on the prohibition of actual human sacrifice

1 Refers to the running to and fro between Ṣafā and Marwah during the Ḥajj (Publishers)

2 * Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Khalq

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 96, Bābu Ishāratin ilā Dhikri Iḥṭifāri Zamzam, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Genesis (21:14-21)

4 Ṣaḥīḥ Muslim, Kitābu Faḍā’ilīṣ-Ṣaḥābah, Bābu Waṣīyyatin-Nabī^{sa} li Ahlil-Miṣr, Ḥadīth No. 6494

5 Sacrificial Offering of God (Publishers)

had been revealed to Abraham^{as} and human sacrifice was a custom in the country, Abraham^{as} desired to fulfill this dream in the literal sense. Abraham^{as} indicated his intent to Ishmael^{as}, who responded, *"Indeed, fulfill your dream, for I present myself to fulfill the command of God."* Hence, Abraham^{as} took Ishmael^{as} to the outskirts of the inhabitation and lay him on the ground in order to sacrifice him. This extraordinarily loyal son also placed his neck before his father in complete silence and contentment. Abraham^{as} was about to proceed, knife in hand, when an angel of God called out, *"O Abraham! Verily, you have fulfilled your dream. Now release Ishmael and in his stead sacrifice a ram in the way of God. Apparently, this is its symbolic allusion. However, the actual purport of this dream shall be fulfilled in another manner."*¹ Therefore, Abraham^{as} did as he was commanded, and in its remembrance the custom of sacrificing animals at the occasion of Ḥajj was established among the Muslims.

There is a disaccord in the actual inference of this dream. However, in our belief, the true meaning is that 'slaughtering' symbolically refers to devoting one's life for the sake of God, which in relation to one's worldly life, is equivalent to bringing it to an end. Therefore, it is apparent that the purpose of settling Ishmael^{as} in Makkah was the construction of the Ka'batullāh and that the life of Ishmael^{as} be devoted in the service of God and in the establishment of monotheism. When with the passage of time, idolatry overcame monotheism, God the Almighty gave rise to Muḥammad, the Prophet of God (peace and blessings of Allāh be upon him) from the descendants of Ishmael^{as} in order to fulfill this sacred dream. This man (peace be upon him), along with his companions, sacrificed his entire life in the propagation and publication of monotheism in its true letter and spirit. It is this great slaughtering, or in other words, this magnificent sacrifice to which the Holy Qur'ān alludes² whilst stating that we decreed a glorious sacrifice in exchange for the literal slaughtering of Ishmael^{as}. The custom of slaughtering animals among the Muslims at the occasion of Ḥajj is also to rejuvenate this sacred memory, in that everyone should always be prepared to sacrifice themselves in the way of their Lord.

1 * Aṣ-Ṣāffāt (37:102-108)

* Jāmi'ul-Bayān 'an Ta'wīli Āyatil-Qur'ānil-Ma'rūf - Tafsīruṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Under the commentary of Aṣ-Ṣāffāt (37:102-108), Dāru Ihya'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (2001)

2 Aṣ-Ṣāffāt (37:108)

A Rebuttal to Various Allegations Levelled Against Ishmael^{as} and Hagar^{as}

At this point it is imperative to mention that various Christian historians raise the allegation that there is no historical evidence that Ishmael^{as} settled in Arabia. Therefore, the fact that the Holy Prophet^{sa} was a descendant of the children of Ishmael^{as} also lacks authenticity. Moreover, they claim that the child, whom Abraham^{as} wished to slaughter, as the Bible contends, was in fact Isaac^{as} and not Ishmael^{as}. The brief confutation of both these allegations has been provided below. The rebuttal to the first allegation is as follows:

1. It is categorically proven in light of the unanimous narrations of the Arabs that Ishmael^{as} settled in Arabia and that the Quraish of Makkah are his descendants. There is not even a single narration found before the time of the Holy Prophet^{sa} or in subsequent eras, that confutes this fact.¹ Moreover, the greatest testimony about the history of a nation is its own authentic narrations. Therefore, in the existence of the above mentioned testimony, no fair-minded individual can doubt the fact that Ishmael^{as} settled in Arabia and that the Quraish are the descendants of his blessed progeny.
2. The Holy Qur'ān, which is accepted by both friend and foe for its historical credibility, also considers the Quraish as being descendants of the children of Ishmael^{as}.²
3. The Bible admits that due to the displeasure of Sarah^{as}, Ishmael^{as} and Hagar^{as} were exiled from their homeland.³ If Hijāz is not the country of their settlement then where is it that his descendants

1 * Ṣaḥīḥ Bukhārī, Kitābu Aḥādithil-Anbiyā', Bābu Qaulillāhi Ta'ālā Wadhkur fil-Kitābi Ismā'īla, Ḥadīth No. 3373

* Ṣaḥīḥ Muslim, Kitābul-Faḍā'il, Bābu Faḍli Nasbin-Nabī^{sa}, Ḥadīth No. 5938

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Dhikru Khabri Wuldi Ismā'il bin Ibrāhīm, Volume 1, p. 193, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 25, Siyāqatin-Nasabi min Waladi Ismā'īla 'Alaihis-Salām, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Dhikru Ismā'īla 'Alaihis-Salām, Volume 1, p. 22, Dāru Ihya'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmaiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, Al-Maqṣadul-Awwal, Volume 1, pp. 130-131, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Aulādu Ibrāhīm, Volume 1, p. 130, Muwassasatu Sha'bān, Beirut

2 Al-Hajj (22:79)

3 Genesis (21:14)

are found?

4. It is acknowledged by the Bible that Ishmael^{as} and his mother settled in a completely abandoned desert region, where no food was to be found and which was empty of habitation.¹ This illustration is in complete accordance with the desolate valley of Becca.
5. Moreover, the Bible evidently substantiates that Hagar^{as} and Ishmael^{as} settled in Fārān.² Irrespective of the fact that the word Fārān in actuality means an uninhabited barren region³, Arabian geographers unanimously concur that Fārān is the name given to the mountains of Makkah or Ḥijāz.⁴ Those who have visited Arabia, are well aware that in the Valley of Fāṭimah, which is situated between Makkah and Madīnah, if one inquires of the youth who sell the Jadhīmah flower there, where this flower has been brought from, they will answer مَنْ بَرِيَّةٍ فَارَانَ in other words, “*From the desert of Fārān.*”⁵ In the existence of this narration, even if Fārān is the name of another region, undoubtedly, let it be so. However, since the existence of Fārān in Ḥijāz is also categorically confirmed, assuredly the Fārān of Ishmael^{as} must be considered the one situated in Ḥijāz and no other.
6. The Bible also mentions that after Ishmael^{as} departed from his homeland, “*His descendants settled in the area from Havilah to Shur.*”⁶ Moreover, Christian research scholars have themselves acknowledged that Havilah and Shur imply the opposite sides of Arabia.⁷
7. In the Bible, Ishmael^{as} is referred to by use of the word ‘wild’, or one who resides in the desert. As a matter of fact, this particularity is mentioned by God Almighty as a prophecy to imply the fact that Ishmael^{as} would be one to reside in the desert.⁸ This verity

1 Genesis (21:14-21)

2 Genesis (21:21)

3 Faṣlul-Khiṭāb, By Ḥaḍrat Maulānā Nūr-ud-Dīn^{ra}, Volume 2, p. 208, Niẓārat-e-Ishā'at Rabwah (New Edition)

4 Mu'jamul-Buldān, By Abū 'Abdullāh Yāqūt bin 'Abdullāh Al-Ḥamvī, Under the word “Fārān”, Volume 6, p. 406, Dāru Ihya'it-Turāthil-'Arabī, Beirut, Lebanon

5 Faṣlul-Khiṭāb, By Ḥaḍrat Maulānā Nūr-ud-Dīn^{ra}, Volume 2, p. 208, Niẓārat-e-Ishā'at Rabwah (New Edition)

6 Genesis (25:18)

7 The Review of Religions, May 1934, Volume 33, Issue 5, pp. 16-17

8 Genesis (16:12)

fully corresponds with the settlement of Ishmael^{as} in Makkah. In addition, a cause of greater astonishment is that the word ‘Arab also means ‘a deserted and abandoned region’, as is apparent by the word *A’arāb*, which refers to those who inhabit the desert.¹

8. Saint Paul, a renowned leader of the Christians, has also admitted that Hagar^{as}, the mother of Ishmael^{as}, bore relation to Arabia.²
9. From the testimony of the Bible, it is evident that the descendants of Kedar, who was assuredly the son of Ishmael^{as}, inhabited the region of Arabia.³
10. The Encyclopedia makes mention of this very Kedar, the son of Ishmael^{as}, stating, “*He was the son of Ishmael, whose descendants settled in the Northern region of Arabia.*”⁴

Based on the above mentioned argumentation, it has become manifest in the similitude of broad daylight that Ishmael^{as} settled in Arabia, and that a portion of the Arabian people are in fact his descendants. Since it is proven, it cannot be considered just to reject all the forceful narrations of the Arabs, which confirm the Quraish to be the descendants of the progeny of Ishmael^{as}.

The second question is, who was the sacrificial offering? In other words, which son did Abraham^{as} intend to sacrifice in the way of God? In this regard, it must be remembered that this question does not hold much significance. Whether Ishmael^{as} is proven to be the sacrificial offering or Isaac^{as}, this in no way influences the claims of the Holy Prophet^{sa} or the fundamental principles of Islām. Nonetheless, as a historical occurrence, this matter is worthy of research, in order to deduce who in fact was the sacrifice. Hence, as mentioned above, in our opinion, the correct perception is that Ishmael^{as} was the one to be slaughtered and not Isaac^{as}. Undoubtedly the Bible refers to Isaac^{as} as the sacrificial offering, however, firstly, the historical merit of the Bible is not very solid. Secondly, the account of the Bible itself negates this claim and the testimony of Islāmīc narrations further strengthens it. In any case, a summary of our argumentation with relevance to this matter is presented below:

1. The Holy Qur’ān states that Abraham^{as} prayed to us for righteous and truthful offspring and we gave him the glad tidings of a humble

1 * Tājul-‘Urūs, By Imām Muḥibb-ud-Dīn Muḥammad Murtaḍā Az-Zubaidī, Under the root “‘Araba”

* Aqrabul-Mawārid, By Imām Sa’id Ash-Shartūnī, Under the root “‘Araba”

2 Galatians (4:22-25)

3 Isaiah (21:13-18)

4 The Review of Religions, May 1934, Volume 33, Issue 5, pp. 16-17

and submissive son. When the child grew older, Abraham^{as} saw in a dream that he was slaughtering that son. Upon this, Abraham^{as} became prepared to sacrifice his son literally for the sake of God, and the son submitted himself to the command of Allāh. However, just as Abraham^{as} was about to pass a knife over his child's neck, an angel of God stopped him from doing so. Then, after this, it is mentioned that Abraham^{as} was given the glad tidings of the birth of Isaac^{as}.¹ From this account, it becomes clearly evident that the son whom Abraham^{as} was set to slaughter was Ishmael^{as} and not Isaac^{as}. The Holy Qur'ān has connected the occurrence of the slaughtering with the eldest son of Abraham^{as}, who was indeed Ishmael^{as}, and mention of the birth of Isaac^{as} follows subsequently. If Isaac^{as} was the intended sacrificial offering, the occurrence of the slaughtering should have been linked to Isaac^{as} and not to the eldest son of Abraham^{as}.

2. The Holy Qur'ān also states that when God bestowed upon Abraham^{as} the glad tidings of his son Isaac^{as}, the glad tidings of his son Jacob^{as} was also given therewith. In other words, the glad tidings of both a son and grandson were given to Abraham^{as} simultaneously.² Now, from the very start, if the glad tidings of Isaac^{as} along with that of Jacob^{as} was also present, how is it possible for Abraham^{as} to have agreed to literally slaughter his son Isaac^{as}, when he clearly knew that his own son's life is meant to last at least until a son is born to him.
3. It is mentioned in *Ḥadīth* that the Holy Prophet^{sa} stated, "*I am the son of two sacrificial offerings*".³ Firstly, Ishmael^{as}, and secondly 'Abdullāh bin 'Abdul-Muṭṭalib, whom the grandfather of the Holy Prophet^{sa} wished to sacrifice as an oblation, and who prepared himself to do so. From this *Ḥadīth* it is at least proven that, to the Holy Prophet^{sa}, the actual fact of the matter was that Ishmael^{as} was the offering and not Isaac^{as}.
4. It is proven from the Bible that it was a custom of the progeny of

1 Aṣ-Ṣāffāt (37:113)

2 Hūd (11:72)

3 Tārīkhul-Khamīs, By Husain bin Muḥammad bin Ḥasan Dayār Bakrī, Dhikrul-Ikhtilāfi fidh-Dhabīh, Volume 1, p. 95, Muwassasatu Sha'bān, Beirut

Abraham^{as} that the eldest son was dedicated in the way of God.¹ In the spiritual connotation, dedication for the sake of God is equivalent to slaughtering. Therefore, observance of this custom in the offspring of Abraham^{as} proves that the sacrificial offering was Ishmael^{as}, because he was the eldest son of Abraham^{as} and Isaac^{as} was his younger son.

5. All of the customs pertaining to sacrificial slaughtering on a national level were found among the Arabs and still exist among them today. None of these customs are found among the Banū Isrā'īl. This is solid evidence that the one to be slaughtered was Ishmael^{as} and not Isaac^{as}. If the one to be sacrificed had in fact been Isaac^{as}, then these customs and traditions should have been found among the Banū Isrā'īl instead of the Banū Ismā'īl. However, the current situation is completely opposite. For example, it is apparent from the Bible that those whose lives were devoted in the way of God (which is in fact the true meaning of slaughtering), would refrain from shaving their heads.² Although the Bible claims that Isaac^{as} was to be slaughtered, yet no such custom is to be found among the Banū Isrā'īl as can be commemorative of that sacrifice. However, quite the contrary, among the Arabs (who claim to be the descendants of Ishmael^{as}), this tradition was existent not only prior to the advent of Islām but also continued afterwards as well. Therefore, at the occasion of Ḥajj, prior to the slaughtering of their animal sacrifice, it was a custom among the Arabs to refrain from shaving their head or trimming their hair, which remained a part of Islāmic tradition as well. In the same manner, it was a custom among Arabs to offer animal sacrifices on the occasion of Ḥajj, which was in reminiscence of the ram that was sacrificed instead of Ishmael^{as}, and this custom also remained a part of Islām. However, this tradition cannot be found in the Banū Isrā'īl at all. In light of these examples, it is apparent that the inheritance of sacrifice was endowed to the children of Ishmael^{as} and not to the progeny of Isaac^{as}. Of course, the ancestor of the nation which inherited the heritage of sacrifice should himself be considered the sacrificial

1 * Numbers (8:17)

* Deuteronomy (21:15-17)

2 Judges (13:4-5)

offering.

6. In the Bible, the place where this sacrifice was offered, in other words the altar was in a place called 'Moriah'. However, the whereabouts of that place are not clearly mentioned. Nonetheless, it is mentioned that it is a mountainous region.¹ On account of the Bible's lack of elaboration in this instance, Jewish and Christian scholars have fallen to disaccord in regards to the true geographic location of this place. However, upon deliberation, it becomes clear that the mountainous region in the close proximity of Makkah named 'Marwah' perfectly conforms to this name and explanation. The minor difference in the pronunciation of this name is insignificant due to the variation of languages. Undoubtedly, it is true that now at the occasion of *Hajj*, sacrifices are offered at Minā rather than Marwah. However, firstly, Minā and Marwah are in close proximity to one another. Secondly, it is proven by a statement of the Holy Prophet^{sa} in a *Ḥadīth* that the actual altar was in fact Marwah², which was later relocated to a place away from the residential area due to an abundance of pilgrims.
7. Although the Bible has stated that Isaac^{as} was the one to be slaughtered, yet such facts are mentioned in the elaboration of this occurrence, as only apply to Ishmael^{as} and not Isaac^{as}. The occurrence of the sacrificial offering has been mentioned in the book of Genesis in the Bible.³ Anyhow, where Isaac^{as} has been referred to as the sacrifice, he has also been described as the only son of Abraham^{as}, even though it is obvious that Isaac^{as} cannot in any case be referred to as the only son of Abraham^{as}. If anyone possesses the right to be thought of as 'an only son' it is indeed, Ishmael^{as}. In actuality, Ishmael^{as} was the only son of Abraham^{as} for approximately 13 to 14 years, whereas Isaac^{as} never acquired this position. On this foundation it is clearly evident that initially the Bible referred to Ishmael^{as} as the sacrificial offering as well, but this was later changed to Isaac^{as} by Jewish scholars under the influence of national antagonism. However, various minutia have slipped their acknowledgement, which clearly unveil this unjust attempt at

1 Genesis (22:2)

2 Mu'aṭṭā Imām Mālik^{rh}, Kitābul-Ḥajj, Bābu Mā Jā'a fin-Naḥri fil-Ḥajj, Ḥadīth No. 895

3 Genesis (Chapter 22)

a transposition of words. Similarly, the Bible states that after God proscribed Abraham^{as} from slaying his son, He addressed Abraham^{as} saying, *“Since you have not hesitated in slaying your only son in the way of God, I shall now bless your offspring abundantly, and all the nations of the world shall be blessed through your progeny.”*¹ It is apparent from these words that the actual sacrificial offering was the son, from whose progeny that magnificent prophet was destined to be born, who without the distinctions of nationality and country was to be sent for the whole world. Of course, it is obvious that this covenant was fulfilled by the advent of the Holy Prophet^{sa}, because, it was this very prophet who was commissioned to the entire world. Therefore, the Holy Prophet^{sa} states, *“Prior to me, prophets were commissioned to their particular nations alone, but I have been sent to all the nations of the world.”*² As compared to this proclamation, the statement of the last prophet of the Banī Isrā’īl, Jesus Christ is worthy of mention, in which he says, *“I was sent only to the lost sheep of Israel”*³ and also that, *“I have not come to cast the children’s [i.e., children of Isaac] bread before the dogs [i.e., other nations].”*⁴ The limited jurisdiction of the Israelite prophets and in comparison, the universal prophethood of the Holy Prophet^{sa} is categorical evidence of the fact that the promise of giving blessings to all the nations which was bestowed upon Abraham^{as} as a reward for the sacrifice of his son, was not fulfilled through the progeny of Isaac^{as}, rather by the children of Ishmael^{as}. Therefore, the sacrificial offering was in fact Ishmael^{as} and not Isaac^{as}.

Prior to the conclusion of this discussion, it is necessary to respond to another allegation which is levelled against the person of Hagar^{as} by various prejudiced Christians. The accusation is that Hagar^{as} was merely a slave-girl and that the actual wife of Abraham^{as} was Sarah^{as}, thus, the Holy Prophet^{sa} is the descendant of a slave-girl. In relation to this accusation, the first aspect which should be kept in mind is that this allegation is levelled merely on the foundation of malice and enmity. The same mouth, at the same time, cannot possibly level both these charges, namely that the Holy Prophet^{sa} is not the

1 Refer to Genesis (22:16-18) (Publishers)

2 Şāḥiḥ Bukhārī, Kitābuṣ-Şalāt, Bābu Qaulin-Nabī^{ṣa} Ju’ilat liyal-Arḍu, Ḥadīth No. 438

3 Matthew (15:24)

4 Mark (7:27)

descendant of Ishmael^{as} and that the Holy Prophet^{sa} is the descendant of a slave-girl. For both these statements are completely in contradiction to one another. However, since the purpose is to ensure that if one allegation does not hit its target the second should take its place, for this reason, the same breath seems to be exhaling both hot and cold air simultaneously. However, the truth is that both these allegations are false and ineffectual. The ancestry of the Holy Prophet^{sa} from the children of Ishmael^{as} has already been discussed previously. As far as the allegation related to Hagar^{as} is concerned, its rebuttal is as follows: firstly, there is no conclusive evidence which can prove that Hagar^{as} was a slave-girl. Generally the word ‘جَارِيَّةٌ’ has been used in Arab transcripts for Hagar^{as}, which means both ‘a slave-girl’ as well as ‘a girl’. However, even if it is hypothetically accepted that Hagar^{as} was once a slave, none can reject the fact that when Abraham^{as} took her into matrimonial tie, he kept her as his wife and not as a slave-girl. Furthermore, if to merely remain in the bondage of slavery for a while is objectionable, then those who raise allegations should bear in mind that even Sarah^{as} was not protected from this blemish. It is confirmed that upon the arrival of Abraham^{as} to Egypt, the Pharaoh took Sarah^{as} away from Abraham^{as} and took her into his possession as a slave. She was granted freedom after some time.¹ Moreover, Joseph^{as} son of Jacob^{as}, a noble ancestor of the Banū Isrā’īl, was also made a slave and then sold in Egypt, where he spent a significant period of his life. This is such an instance as is even known to young school children. Hence, even if a portion of Hagar’s^{as} life was spent in the bondage of slavery, this cannot become a cause of reproach. In fact, there is no proof of the fact that Hagar^{as} was a slave-girl at all. As a matter of fact, all that has been evidently established is that when the Pharaoh fell in awe of Abraham^{as} and Sarah^{as}, after his disgraceful action, not only did he release Sarah^{as}, but also presented a noble and intelligent girl to Abraham^{as} and Sarah^{as} and that girl was Hagar^{as}. Furthermore, the Bible and Islāmic narrations both allude to the fact that the Pharaoh fell into immense awe of Abraham^{as} and Sarah^{as} as a result of their grandeur and spiritual power. Therefore, it would not be a surprising notion if Hagar^{as} was among the close relatives of the Pharaoh, who was presented to Abraham^{as} and Sarah^{as}, in reparation of the wrong committed by the Pharaoh against Sarah^{as}. On account of this, perhaps she was later declared a slave-girl. This is not a mere notion; rather, various

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* Genesis (12:14-20)

* Chambers’ Encyclopedia 1930 Edition, Volume 1, p. 18, Column 2

ancient research scholars have presented this ideology as an established fact. A Jewish scholar by the name of Dubshalom writes in his commentary of the Torah that Hagar^{as} was the very daughter of the Pharaoh, whom he had presented to Sarah^{as} upon witnessing her spiritual power.¹

Therefore, the accusation of being a slave-girl is completely false and incorrect. However, hypothetically, even if it is proven that she was a slave, indeed, slavery in which an innocent individual is forcefully stripped of freedom and made a slave (as was the common custom of the time) cannot be the cause of imperfection. If it is so, then not a single noble and free nation of the world can be held exempt from the blemish of slavery. The nation of the Banī Isrā'īl itself was taken into the bondage of slavery for an extended period of time, first in Egypt and then in Babylon.² Nonetheless, on account of this, the prophets and kings of the Banī Isrā'īl cannot be categorized as the sons of slaves. Moreover, no Israelite can be held rightfully liable for taunt or reproach on account of Sarah^{as}, who was temporarily imprisoned by the Pharaoh, nor Joseph^{as}, who spent a significant portion of his life in the house of the Pharaoh as a slave.

Construction of the Ka'bah

Following this secondary yet necessary discussion, we now return to our actual subject matter. It has already been mentioned that under Divine command, Abraham^{as} brought Hagar^{as} and her infant child to settle in the desolate valley of Makkah after which he returned home. When Abraham^{as} visited Makkah for the second and third time, Hagar^{as} had passed away. Coincidentally, Ishmael^{as} was also absent, due to which a reunion of father and son could not take place. Upon this, Abraham^{as} honoured Makkah with his presence a fourth time, and this time, together, both of them began the construction of a house of worship in Makkah. This house of worship was in fact quite old and its markings had been destroyed. Abraham^{as} proposed to build the house anew, after receiving Divine knowledge. In the construction of this house, Ishmael^{as} was a helper in the task of reconstruction and would

1 Tārīkh Arḍul-Qur'ān, By Syed Sulaimān Nadvī, Volume 2, p. 40, National Book Foundation, Second Edition (2000)

2 * Exodus (1:10-14), Kings II (25:9-11), Jeremiah (52:24-30), Kings II (24:10-16)

* Encyclopedia Britannica, Volume 15, pp. 383-384, Under the word "Jews", 1911 Edition

collect and hand over stones to his father.¹ When the walls were raised to some height, Abraham^{as} placed a distinctive stone at one corner of the Ka'bah, as an indication for people to commence their *Ṭawāf*² of the *Baitullāh*.³ This stone is known as the *Ḥajar-e-Aswad*,⁴ which is kissed during the *Ṭawāf* of the Ka'bah, either by lips or by the indication of one's hand. However, one should bear in mind that the *Ḥajar-e-Aswad* in itself is not a sacred thing, nor can it be considered *Shirk*⁵ to kiss it during the *Ṭawāf*. Rather, it is merely present as a symbolic indication and in actuality true sanctity is merely of the virtuous narrations adherent to the Holy Ka'bah. Therefore, in *Ḥadīth*, it is related that on one occasion when Ḥaḍrat 'Umar^{ra}, the second Caliph, was performing *Ṭawāf* of the Ka'bah, he turned towards the *Ḥajar-e-Aswad* and said, "O Stone! I know well, that you are but a stone which possesses not the power to cause benefit or harm. Had I not seen the Messenger of God^{sa} kissing you, I would never have kissed you."⁶ In addition to this, it should also be remembered that during the *Ṭawāf*, not only is the *Ḥajar-e-Aswad* kissed, but its neighbouring corner is also kissed. The remaining two corners are not kissed due to an alteration in the original location of this outer wall of the Ka'bah. Hence, from this perspective as well, the *Ḥajar-e-Aswad* is in no way distinct.⁷ Nevertheless, together, Abraham^{as} and Ishmael^{as} erected a square shaped structure built of unshaped stones and with no roof. Its height was 4 ½ yards, its length 16 yards and its width 11 yards.⁸ It is this very Ka'bah, which today is a sanctuary for all.

Khalīl's Prayers

The Holy Qur'ān alludes to the construction of this house in the

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- 1 * Akhbāru Makkah, By Abul-Walid Muḥammad bin 'Abdul-Karīm Azraqī, Bābu Mā Dhukira min Binā'i Ibrāhīmāl-Ka'bata, Volume 1, p. 65, Maṭābi'u Dāruth-Thaqāfah, Makkah (1978)
- 2 * Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 384-385, Bābu Bunyāni Quraishil-Ka'bata, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 * Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Binā'ul-Ka'bah, Volume 1, p. 99, Muwassasatu Sha'ban, Beirut
- 4 Circumambulation of the Ka'bah (Publishers)
- 5 Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Binā'ul-Ka'bah, Volume 1, p. 100, Muwassasatu Sha'ban, Beirut
- 6 The Black Stone (Publishers)
- 7 Association with God (Publishers)
- 8 Ṣaḥīḥ Bukhārī, Kitābul-Ḥajj, Bābu Mā Dhukira fil-Hajril-Aswad, Ḥadīth No. 1597
- 9 Ṣaḥīḥ Bukhārī, Kitābul-Ḥajj, Bābu Faḍli Makkata wa Bunyānihā, Ḥadīth No. 1583
- 10 Akhbāru Makkah, By Abul-Walid Muḥammad bin 'Abdul-Karīm Azraqī, Bābu Mā Jā'a fī Binā'i Ibrāhīmāl-Ka'bata, Volume 1, p. 64, Maṭābi'u Dārith-Thaqāfah, Makkah (1978)

following words:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٧٧﴾
وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ
السَّمِيعُ الْعَلِيمُ ﴿٧٨﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ
وَارِنَا مَسْكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿٧٩﴾ رَبَّنَا وَابْعَثْ فِيهِمْ
رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨٠﴾

“Surely, the first house founded for mankind, for the benefit of mankind and God’s worship, is that in the Valley of Becca, abounding in blessings and a guidance for all peoples yet to come.¹ And remember the time when Abraham and Ishmael raised the foundations of the House, praying, ‘Our Lord, accept this from us; for Thou art All-Hearing, All-Knowing.’ ‘Our Lord, make us submissive to Thee and make of our offspring a people submissive to Thee. And show us the ways of Hajj and worship, and turn to us with mercy; for Thou art Oft-Returning with compassion and art Merciful. ‘And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.’²

The Divine mission of the Holy Prophet^{sa} was a result of this compassionate prayer. Hence, the Holy Prophet^{sa} would say, “I am but a fruit of the prayer of Abraham.”³

Announcement of Hajj

When the construction of the Ka‘bah was complete, Abraham^{as} was

1 Āl-e-‘Imrān (3:97)

2 Al-Baqarah (2:129)

3 Al-Jāmi‘uṣ-Ṣāghir, Ana Da‘watu Ibrāhīm, Ḥadīth No. 2703, Volume 1, p. 161, Dārul-Kutubil-‘Ilmiyyah, Beirut, (2004)

instructed by God the Almighty:

وَوَطِّئْ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۖ وَادِّعِ فِي النَّاسِ بِالْحَجِّ
يَأْتُوكَ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ۖ

“And keep My House clean for those who perform the circuits, and those who stand up and those who bow down and fall prostrate in Prayers. And proclaim unto mankind that they come for the Pilgrimage. They shall come to thee on foot, and on every lean camel, in other words upon camels who have travelled long distances, coming by every distant track.”¹

This proclamation is the basis upon which the Ka‘batullah became a centre. We clearly see that after this, the Ka‘bah quickly became the religious centre of the Arabs and people began to flock to it from far off places in Arabia.

Custodianship of the Ka‘bah

It has already been mentioned that the first tribe to settle in Makkah was the Jurhumuth-Thāniyah. The daughter of this clan’s chieftain named Maḍāḍ bin ‘Amr was married to Ishmael^{as} and twelve sons were born of this wedlock. Among these children the eldest was Nebaioth and the next was Kedar. The people of Arabia are primarily the children of Kedar son of Ishmael^{as} and the Quraish are also his descendants. As long as Ishmael^{as} was alive it was he who supervised the Ka‘bah, but after his death, the eldest of his sons, named Nebaioth became its custodian. After his death, the custodianship of the Ka‘bah was entrusted to his maternal grandfather, Maḍāḍ bin ‘Amr, and for an extended period in time it remained with the tribe of Jurhum.

However, after the passing of an extended period in time, a branch of the Banū Qaḥṭān, the tribe of Khuzā‘ah gained supremacy over the Jurhum and snatched the custodianship of the Ka‘bah from them. The tribe of Jurhum was deeply grieved on account of their exile from Makkah, and immigrated to Yemen. However, prior to departing from Makkah, their chieftain, ‘Amr bin Al-Ḥārith, buried his national wealth in the fountain of Zamzam and sealed its opening. In this manner, when the tribe of Khuzā‘ah entered Makkah, this sacred water

1 Al-Ḥajj (22:27-28)

spring had vanished and it remained sealed for hundreds of years until finally, Ḥaḍrat ‘Abdul-Muṭṭalib, the paternal grandfather of the Holy Prophet^{sa}, located it and once again caused it to gush forth of water. In any case, after the Jurhum, the Khuzā‘ah became the rulers of Makkah and the custodians of the Ka‘bah.¹ The dawn of idolatry in the Ka‘bah is attributed to ‘Amr bin Luḥaiyy, a chieftain of the Khuzā‘ah.² Upon his observance of idol worship in Syria, his desire was that idols should be placed in the Ka‘bah as well and that people should worship them. Therefore, he brought some idols from Syria and placed them in the close proximity of the Ka‘bah.³ Since the Ka‘bah had become the religious centre of Arabia by that time and every year people would gather there for Ḥajj, idolatry rampantly spread throughout the country. This is not to imply that idolatry was not at all practiced in Arabia prior to this, rather, the purpose is to merely establish the fact that the arrival of idols in the Ka‘bah was a major cause in the spread and establishment of idolatry throughout Arabia. Therefore, gradually the idols in the Ka‘bah alone reached a total of 360. After a prolonged period in time the custodianship of the Ka‘bah escaped the hands of the Khuzā‘ah as well. In elaboration of the cause of this occurrence, historians have narrated a strange tale, the mention of which shall prove interesting here.

In the middle of the 5th century A.D. there was a man named Qusaiyy bin Kilāb who was among the descendants of Fihir bin Mālik, or in other words, the Quraish. He was a very wise and intelligent individual. During the days of his youth, it was his heartfelt desire that the rule of Makkah and custodianship of the Ka‘bah is the inheritance of the children of Ishmael^{as} and it should not remain in the hands of any other nation. Hence, he came to Makkah and gradually began to develop friendships, after which he married Ḥubbā, the daughter of Ḥalīl bin Ḥabashiyyah Khuzā‘ī, who was the chieftain of the Khuzā‘ah. At that time, it was he who possessed the custodianship of the Ka‘bah. At his deathbed, Ḥalīl bequeathed the custodianship of the Ka‘bah to his daughter Ḥubbā, the wife of Qusaiyy. In this manner, the custodianship of the Ka‘bah practically came into the hands of Qusaiyy, but his heart was not content as a mere authority. Rather, he wished to become the rightful ruler of Makkah and the custodian of the Ka‘bah. Therefore, gradually, he began to

1 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 96, Amru Jurhum wa Dafnu Zamzam, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Ṣaḥīḥ Bukhārī, Kitābul-Manāqib, Bābu Qiṣṣati Khuzā‘ah, Ḥadīth No. 3523

3 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 73, Qiṣṣatu ‘Amr bin Luḥaiyy wa Dhikru Aṣnāmīl-‘Arab, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

establish his claim of entitlement. When the Khuzā'ah began to realize this, they were outraged and prepared for battle. On the other hand, Qusaiyy also gathered his own people and both these tribes fought in a vehement battle. Eventually both tribes were reconciled on the foundation that an arbitrator be appointed, whose verdict shall be accepted by both parties. Thus, a man named 'Amr bin 'Auf was appointed as an arbitrator, whose judgement was that in actuality, the custodianship of the Ka'bah rightfully belongs to Qusaiyy and that the Khuzā'ah shall not receive bloodmoney for any of its slain men but compensation for Qusaiyy's slain men shall be paid by the Khuzā'ah. In this manner, after a prolonged period in time the custodianship of the Ka'bah was once again returned to the Banū Ismā'il.¹ Since the custodianship of the Ka'bah was also a means of worldly grandeur and power, the custodian tribe was looked upon with special honour and veneration in all of Arabia. It is for this reason that the Quraish became very dignified and honoured.

Repeated Re-construction of the Ka'bah

The phenomenon of deterioration is naturally attached to every worldly object. Therefore, after its construction by Abraham^{as} the Ka'bah fell many times and was thus rebuilt many times as well. Sometimes its structure would be damaged by the floods that would occasionally strike the valley of Makkah. In this case, its custodians would demolish the Ka'bah and reconstruct it anew. In certain cases this was also required due to fires or other natural disasters. Therefore, every nation who was entrusted its custodianship was required to reconstruct the Ka'bah as needed. The Banū Jurhum, Khuzā'ah and the Quraish, all in their respective eras reconstructed the Ka'bah. Once, Qusaiyy also rebuilt the Ka'bah, after which the Quraish also reconstructed it in the time of the Holy Prophet^{sa} with certain modifications. They increased its level of elevation and also added a roof with 6 internal pillars along with a skylight on the roof. They also elevated its door as well. However, due to a scarcity of materials, they were unable to erect the Ka'bah upon its original foundations, as laid by Abraham^{as}. As a matter of fact, they left an empty space of about 3.5 yards to one side. This empty space is known as the *Ḥaṭīm* or *Ḥijr* and the Holy Prophet^{sa} declared it as part of the Ka'bah. Hence, during the *Ṭawāf*, it is

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 97-100, Tazawwuju Qusaiyy bin Kilāb Ḥubbā bint Ḥalīl, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Dhikru Nasbi Rasūlillāhi^{sa}..., Volume 2, p. 192, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

necessary to pass around this portion as well. Once, the Holy Prophet^{sa} said to Ḥaḍrat ‘Ā’ishah^{ra}:

“The Ḥaṭīm is a part of the Ka‘bah and the Quraish left it out due to a lack of funds. They elevated the door of the Ka‘bah so that they could allow access to whoever they please and deny access to whoever they please. O ‘Ā’ishah, had your nation not recently accepted Islām and had I not been troubled by the wavering of their faith, I would have demolished the structure built by them and would have rebuilt the entire structure upon the original foundations laid by Abraham. I would have included the Ḥaṭīm within it, and would have lowered its door, and I would have built another door to the opposite side of this door.”¹

Therefore, in 64 A.H., when due to some reason, the structure of the Ka‘bah was damaged, ‘Abdullāh bin Zubair, who was the governor of Makkah at the time, fulfilled this desire of the Holy Prophet^{sa} and he built only three pillars within the Ka‘bah instead of six pillars. However, when ‘Abdul-Mālik gained control of Makkah, perhaps with the intention that if the Holy Prophet^{sa} did not perform this alteration, no one else possesses the right to do so either, ordered Ḥajjāj bin Yūsuf to demolish the building erected by ‘Abdullāh bin Zubair and reconstruct it upon the pattern, as was during the time of the Holy Prophet^{sa}. Thus, Ḥajjāj did as he was instructed but the modification of the three pillars remained unaltered.²

Kiswat-e-Ka‘bah³

Initially there was no covering on the Ka‘bah, but later a king of Yemen named Tubba‘ Asad saw in a dream that he was covering the Ka‘bah with a

1 Ṣaḥīḥ Bukhārī, Kitābul-Ḥajj, Bābu Faḍli Makkata wa Bunyāniḥā, Ḥadīth No. 1583

2 * Akhbāru Makkah, By Abul-Walid Muḥammad bin ‘Abdul-Karīm Azraqī, Bābu Mā Jā’a fī Binā’-ibniz-Zubairil-Ka‘bata, Volume 1, p. 206, Maṭābi‘u Dārith-Thaqāfah, Makkah (1978)

* Tārikhuṭ-Ṭabarī, By Abū Ja‘far Muḥammad bin Al-Jarīr Ṭabarī, Sanatu Khamsin wa Sittin, Dhikru Khabri Binā’i ‘Abdillāh bin Az-Zubair, Volume 7, p. 78, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Al-Kāmilu fit-Tārikh, By Imām ‘Izz-ud-Din ibnīl-Athīr, Volume 3, p. 286, Thumma Dakhalat Sanata Khamsin wa Sittin, Dhikru Binā’-ibniz-Zubairil-Ka‘bata, Dārul-Kutubil-‘Arabī, Beirut, First Edition (1997)

* Tārikul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 115, Baqiyyatu Akhbāri Binā’il-Ka‘bah, Muwassasatu Sha‘bān, Beirut

3 The Drape of the Ka‘bah (Publishers)

drape, hence, he had the Ka'bah covered by a drape. After this, the tradition of covering the Ka'bah became a common custom. Therefore, the Quraish would always place a drape over the Ka'bah.¹ This tradition was upheld in Islām as well. Even today, every year a new and precious drape is formally placed upon the Ka'bah and the old one is removed and is either distributed among the pilgrims or is sold. Today, the drape placed upon the Ka'bah is of black colour, upon which the *Kalimah*² is written at various places as well as an assortment of Qur'ānic verses.

Sanctity of the Ka'bah

In the time of the *Jāhiliyyah* the Arabs held the Ka'bah in greater reverence than perhaps the Muslims of today. It was because, the Arabs viewed the Ka'bah as a deity to be worshipped and would offer oblations to it. These offerings would be stored in an underground treasury and would be utilised for the requirements of its worshippers and pilgrims. The Ka'bah in itself was of course sacred, but through it, not only Makkah, but its surrounding regions were also declared a *Haram*³ where all kinds of violence and bloodshed was prohibited. The significance of the *Ashhur-e-Ḥurum*⁴ was also due to the Ka'bah, so that pilgrims could travel to and fro for the *Ḥajj* in complete peace without any fear or danger. It was also a custom that to express the particular sanctity of something it would be hung to the Ka'bah. Therefore, seven renowned poems of the *Jāhiliyyah* are called the *Sab'ah Mu'allaqah*⁵ because they were hung on the Ka'bah.

Residential Construction in the Vicinity of the Ka'bah

At this point it will be appropriate to mention that until the time of Qusaiyy not a single nation had built homes in the vicinity of the Ka'bah. As a matter of fact, they resided in temporary homes and pavilions situated at some distance. However, upon Qusaiyy's encouragement, the Quraish constructed homes in the surrounding perimeter of the Ka'bah and Makkah became a proper city. However, these homes were not adjoined to the Ka'bah, rather, in

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- 1 * Akhbāru Makkah, By Abul-Walīd Muḥammad bin 'Abdul-Karīm Azraqī, Bābu Dhikri man Kasal-Ka'bata fil-Jāhiliyyah, Volume 1, pp. 249-250, Maṭābi'u Dāruth-Thaqāfah, Makkah (1978)
 - 2 An Islāmīc Creed (Publishers)
 - 3 Sacred proximity of the Ka'bah (Publishers)
 - 4 The Four Sacred Months (Publishers)
 - 5 The Seven Attached [Poems] (Publishers)

order to facilitate the *Ṭawāf* of pilgrims, a vast area was left to all four sides of the Ka'bah. This open space was as if the courtyard of the *Masjid-e-Ḥarām*.¹ During the era of the *Khulafā'-e-Rāshidīn*² this area was deemed narrow and restricted in space, thus, the courtyard of the *Masjid-e-Ḥarām* was expanded by demolishing the homes in its immediate proximity. A map depicting the current state of the Ka'bah and *Masjid-e-Ḥarām* is shown below:

(Refer to the following page)

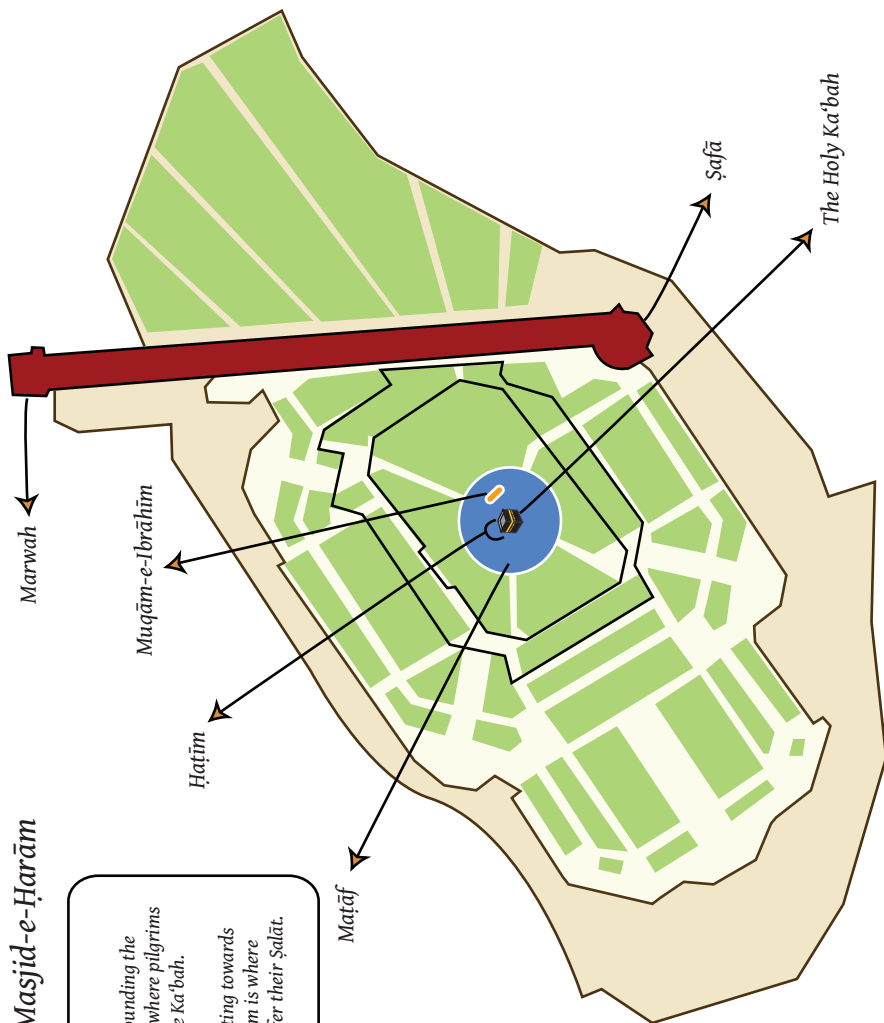
1 The Sacred Mosque (Publishers)
2 The Successors of the Holy Prophet^{sa} (Publishers)

Map of the Ka'bah & Masjid-e-Harām

Note:

The area within the circle surrounding the Ka'bah signifies the Maṭāf, i.e., where pilgrims perform their Ṭawāf around the Ka'bah.

The numerous filled areas pointing towards the Ka'bah shown in the diagram are where worshippers align in rows to offer their Ṣalāt.



The Quraish

The Quraish is the tribe in which the Holy Prophet^{sa} was born, and which was settled in Makkah during that era. Based on the unanimous narrations of the Arabs, this tribe was from the descendants of Ishmael^{as} and was a branch of the tribes of ‘Adnān.

Varied narrations exist with relevance to the founder of the Quraish. In some narrations, Naḍr bin Kinānah has been declared its founder and others confirm, Fihr bin Mālik as its founder. However, this discrepancy, does not pragmatically affect historical accounts in any way – the reason being that Naḍr bin Kinānah had no sons except Mālik bin Naḍar through which his lineage could continue. In the same manner, Mālik, with the exception of Fihr bin Mālik had no sons. In other words, the genealogical line of Naḍar is ultimately the same as that of Fihr.¹

There is also a disagreement in the etymological reasoning behind the name of the Quraish. Some believe that the tribe was given the name of the Quraish in resemblance to a fish, which is exceedingly large in size and consumes the rest of the fish around it and it is called ‘Quraish’ in the Arabic language. It was as if this word alluded to the strength and power of the Quraish. However, another party believes when Qusaïyy gathered the various branches of this tribe and settled them in Makkah, in order to acquire the custodianship of the Ka’bah, it was at that time that they were identified as the Quraish. The reason being that in the Arabic language, one root meaning of the word ‘Quraish’ is also ‘to gather’.²

The Internal Branches of the Quraish

In the time of the Holy Prophet^{sa}, the Quraish had been divided into many tribes. Sometimes, they would fall into conflict as well but the misfortune of formal warfare never rose.

Among these tribes, the genealogical tree of some clans and renowned

1 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 143-145, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Dhikru Qusaïyy bin Kilāb, Volume 1, p. 32, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Ar-Rauḍul-Anf, By Imām Abul-Qāsim ‘Abdur-Rahmān Suhailī, Volume 1, pp. 187-188, Dhikru Auladi Mudrikata wa Khazimata wa Kinānata wan-Naḍri, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

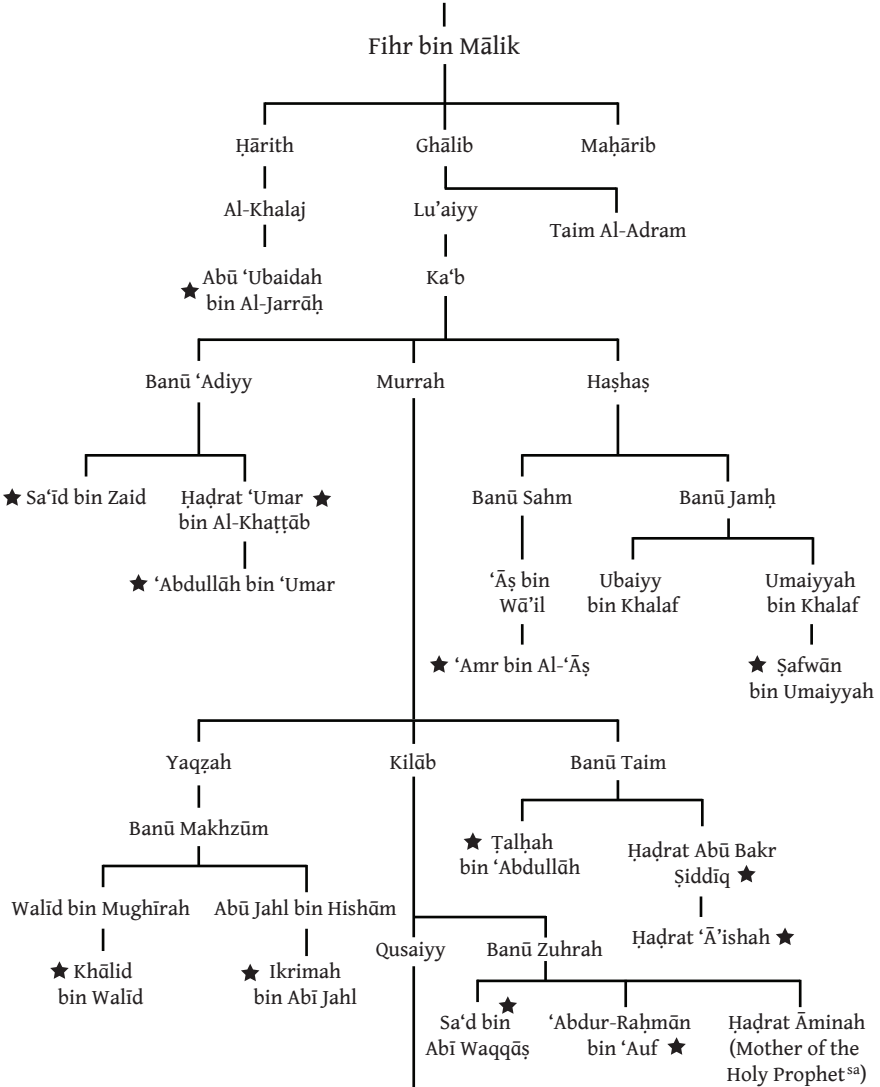
* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 144-145, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

individuals has been presented below. In the following tree, the names accompanied by the word 'Banū' refer to the names of individuals to which the renowned clans of the Quraish were attributed during the time of the Holy Prophet^{sa}. Those with which this word has not been written are merely the names of prominent individuals. Names written within a lined border are the noteworthy individuals of the time of the Holy Prophet^{sa}. The names of Muslims have been displayed in a circle and the names of the disbelievers are in a square outline. Since every name has not been shown in this tree, names written on the same line, should not be misconceived as children of the same mother and father. In fact the intention is merely to imply that they all belong to the same tribe.

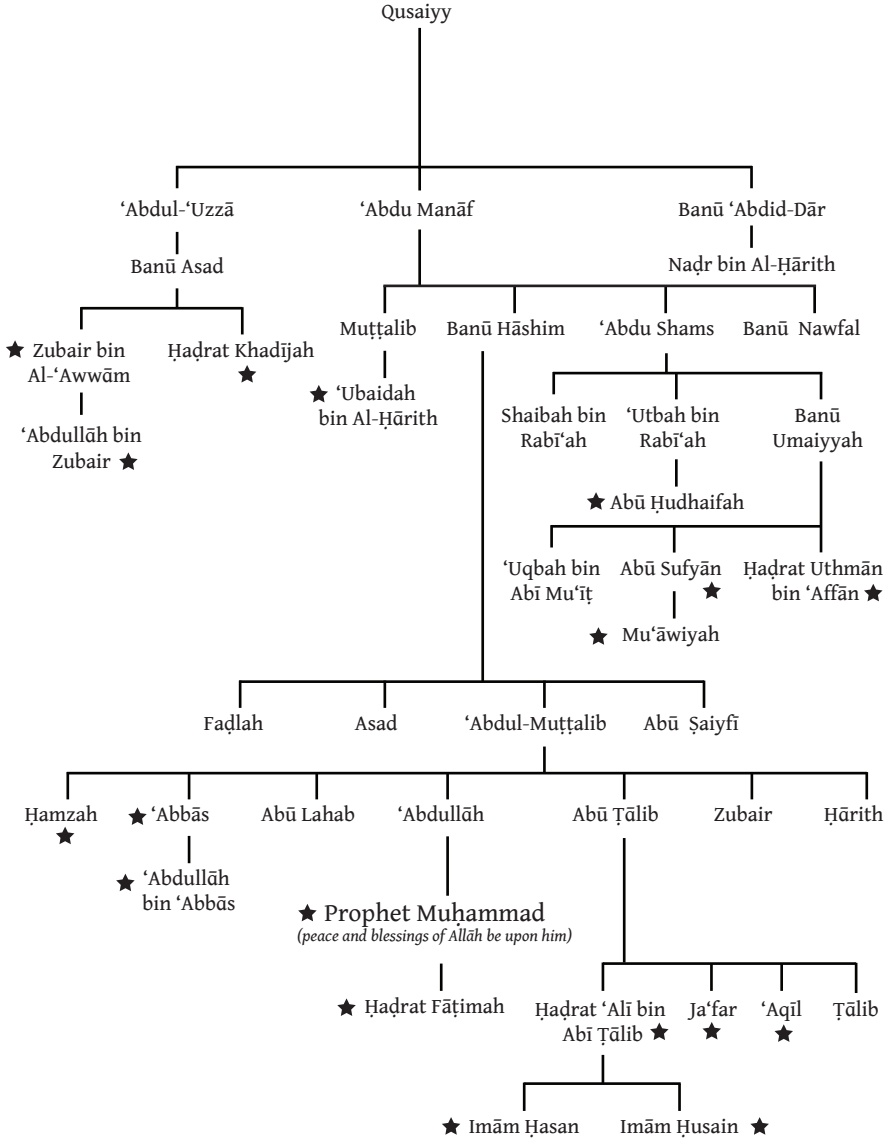
(Refer to the following page)

Those who were fortunate to have accepted
Islām are marked by a star symbol - ★

‘Adnān



continued to following page...



In this tree, it may seem as if certain individuals have no tribes attributed to them, although they possessed notable fame among the Quraish. The reason is that it was a custom among the tribes of Arabia that until the children of one person remained in alliance and unity; they were attributed to a common forefather. However, when enmity and conflict spurred among them, divided parties disliked being attributed to the same ancestor. Instead, every tribe would identify itself with any other eminent individual under that same ancestor. It is for this very reason that we find that none of the children of Qusaiyy are attributed to him, rather, some of them became the Banū Hāshim, others the Banū Umaiyah, still others the Banū ‘Abdid-Dār, etc., though none of them was as renowned as Qusaiyy himself.

Qusaiyy bin Kilāb

In their times, Naḍr bin Kinānah and Fihr bin Mālik were two very eminent and influential individuals. After them, in the 5th Century A.D., approximately 100 to 150 years prior to the Holy Prophet^{sa}, Qusaiyy bin Kilāb acquired much authority within the Quraish. This man possessed extraordinary abilities. His strategic plan to take the custodianship of the Ka‘bah away from the Banū Khuzā‘ah has already been mentioned, and it has also been stated that Qusaiyy gathered all of the tribes of the Quraish and settled them in Makkah. It is for this reason that he has received the appellation of *Mujammi’*, which means, ‘the one who gathers’. However, Qusaiyy’s work does not end here. As a matter of fact, he organized his nation formally, and established the foundation of a democratic sovereignty in Makkah. The details of which are that Qusaiyy distributed the duties pertinent to the custodianship of the Ka‘bah as well as other administrative tasks of the Quraish into various segments and delegated the fulfillment of these various responsibilities to the chieftains of the various tribes of the Quraish.

Division of Offices in the Custodianship of the Ka‘bah

Under this administration, the following tasks of the custodianship of the Ka‘bah were ordained:

1. **Siqāyah:** In other words, the arrangement of water for pilgrims during the days of *Hajj*. Since there was a scarcity of water in Makkah, due to the fact that the fountain of Zamzam had been lost for a long period in time. Even if the fountain had been present,

this task would have required a specially organized system of functionality, due to the unusual number of people present on the occasion of *Ḥajj*. During the time of the Holy Prophet^{sa}, this work was delegated to the Banū Hāshim, and was assigned to 'Abbās bin 'Abdul-Muṭṭalib.

2. **Rifādah:** In other words, to provide for poor pilgrims during the days of *Ḥajj*. For this purpose, charity was collected every year among the Quraish. During the time of the Holy Prophet^{sa}, this work was delegated to the Banū Nawfal and Ḥārith bin 'Āmir was directly responsible.
3. **Ḥijābah:** In other words, the security and key bearing of the Ka'bah. During the time of the Holy Prophet^{sa}, this work was assigned to the Banū 'Abdid-Dār and 'Uthmān bin Ṭalḥah was appointed. During his lifetime, Qusaiyy supervised these three tasks himself.

Division of Tribal Administration

The division of the common administrative duties of the Quraish was as follows:

1. **'Uqāb:** In other words, the duty of flag bearing during times of war. This task was also under Qusaiyy during his lifetime and was later delegated to the Banū 'Abdid-Dār. During the time of the Holy Prophet^{sa}, this task was assigned to Ṭalḥah bin Abī Ṭalḥah. Another name for this duty was *Liwā'*.
2. **Qiyādah:** In other words, the duty of command during wars and in caravans. During the time of the Holy Prophet^{sa}, this task was delegated to Abū Sufyān of the Banū Umaiyah.
3. **Sifārat:** In other words, the duty of communicating with other tribes or sovereignties as an ambassador. During the time of the Holy Prophet^{sa}, this task was delegated to Ḥaḍrat 'Umar of the Banū 'Adiyy.
4. **Diyāt and Maghārim:** In other words, the duty of passing judgements with relevance to bloodmoney, etc., in the event of mutual conflicts and violence. This task was assigned to Ḥaḍrat Abū Bakr of the Banū Taim.
5. **Qubbah:** In other words, the command of cavalry and the setup of

camp. This task was assigned to Walīd bin Mughīrah of the Banū Makhzūm.

6. **Izlām:** In other words, administering the system of divining arrows. This work was delegated to Ṣafwān bin Umaiyyah of the Banū Jamḥ.
7. **Mashwarah:** In other words, the administering of mutual consultation between all the tribes in matters of great significance. This work was delegated to the Banū Asad, and during the time of the Holy Prophet^{sa}, it was assigned to Yazīd bin Rabī'ah Al-Aswad.
8. **Qaḍā':** In other words, to pass verdicts in the matter of various legal cases. This work was delegated to Ḥārith bin Qais of the Banū Sahm, etc., etc.

Dārun-Nadwah

Qusaiyy also established a *Dārun-Nadwah* near the Ka'bah where the Quraish would perform their national duties, and it was here where the chieftains of the Quraish would gather for mutual consultation. This was as if the Council Hall of the Quraish. Prior to the migration of the Holy Prophet^{sa} it was the *Dārun-Nadwah* where the chieftains of the Quraish unanimously agreed to murder him. In order to participate in the consultations of the *Dārun-Nadwah* it was a condition that the age of a participant must not be less than forty years. The Quraish would gather here at the occasion of marriage ceremonies as well, and it was here that their traditions and rituals were performed. If they were to leave for a war campaign or mercantile expedition, all would gather at the *Dārun-Nadwah* and then depart from here. During his lifetime, the administration of the *Dārun-Nadwah* was under the control of Qusaiyy.

The extraordinary achievements of Qusaiyy brought him eminence throughout Arabia. It was almost as if he was the king of the Quraish. However, on account of this self-governing administration, one should not fall victim to the misconception that there was a formal government or ruling power within the Quraish, or that there was a particular regulation upon people's freedom. Rather, this administration was established in order to facilitate the resolution of significant national affairs with efficiency and ease. Moreover, it is not

necessary that the elaborate distribution of these responsibilities were entirely conducted at the hand of Qusaiyy. To be more precise, it is very possible that perhaps a certain branch was in place prior to him and some were established as so required. In any case, the principal markings were laid out at the hand of Qusaiyy.

‘Abdu Manāf

Qusaiyy had 4 sons: ‘Abdud-Dār, ‘Abdul-‘Uzzā, ‘Abdu Manāf and ‘Abdu Qusaiyy. Since ‘Abdud-Dār was the eldest, upon his deathbed Qusaiyy entrusted the entirety of his responsibilities, namely, the three offices in the custodianship of the Ka'bah, *Dār-un-Nadwah* and *Liwā* to him. However, ‘Abdud-Dār was not a man of his father’s ability and intelligence. Therefore, ‘Abdu Manāf who was a very intelligent and able man acquired the common rule of the Quraish. ‘Abdu Manāf had 4 sons: ‘Abdu Shams, Muṭṭalib, Hāshim and Nawfal, all four of them inherited the abilities of their father. As such, succeeding the death of ‘Abdu Manāf, they collectively sought to take away the custodianship of the Ka'bah from the children of ‘Abdud-Dār, upon which both parties fell into mutual dissention. Some of the tribes of the Quraish took one side while the others took another. All were at the brink of war, but ultimately a decision was made in peace and harmony. The two offices of *Rifādah* and *Siqāyah* were given to the ‘Abdu Manāf, and the remaining three, in other words, the administration of *Dār-un-Nadwah*, *Liwā* and *Hijābah*, remained with the ‘Abdud-Dār. After mutual consultation, the ‘Abdu Manāf made Hāshim the custodian of the tasks of *Siqāyah* and *Rifādah*.¹

Hāshim

Hāshim was an exceedingly able, understanding and generous man. He provided pilgrims with much comfort and made vigorous appeals before the Quraish in order to fulfill their various requirements. During his time, there was a severe famine and he provided for many poor people at his own expense. Due to these acts of munificence, Hāshim’s name received great eminence. In addition to this, Hāshim personally approached the sovereignties of Rome and Ghassān to acquire formal rights for the mercantile caravans of the Quraish. Similarly, Hāshim’s other brothers, more or less, offered services of the same

1 At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Dhikru Qusaiyy bin Kilāb, Volume 1, p. 31-32, Dāru ḥiyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

kind. Therefore, the passage of Quraish mercantile caravans between Syria and Yemen commenced in the time of Hāshim. Generally, mercantile caravans travelled to Yemen during the winter season and towards Syria in the summer season. The terms ¹ رَحَلْتُ الشَّتَاءِ and ² رَحَلْتُ الصَّيْفِ are used to describe these two trades.³

Umaiyyah's Rivalry

Upon witnessing Hāshim's success, his nephew, Umaiyyah bin 'Abdi Shams began to harbour feelings of jealousy. He tried to compete with Hāshim, and strived to develop a name through his acts of generosity among the people, but failed miserably. On the contrary, he became the target of mockery among the Quraish. Ultimately, Umaiyyah became so enraged that he openly challenged Hāshim to compete with him. At first Hāshim ignored it, but the Quraish (who always remained eager to witness such spectacles), urged Hāshim to accept the challenge. The condition set was that an arbitrator would pass a verdict as to their greatness and the one who loses would give the winner fifty camels and face an exile of ten years from Makkah. Thus, a soothsayer from the Khuzā'ah was appointed an arbitrator. He uttered a few statements in his soothsaying tongue, and passed a verdict in favour of Hāshim. Therefore, Umaiyyah gave Hāshim fifty camels and left Makkah. He wandered Syria and other areas for ten years. Historians write that this was the first enmity and rivalry which spurred between the Banū Hāshim and Banū Umaiyyah. After Hāshim, 'Abdul-Muṭṭalib bin Hāshim also, with full vigour, kept the Banū Hāshim above the Banū Umaiyyah. However, after the demise of 'Abdul-Muṭṭalib, among Hāshim's grandsons, no man of such influence came forward, and thus the Banū Umaiyyah gradually gathered strength and Hāshim's family fell into a state of poverty, weakened.

Once, Hāshim travelled to Syria for the purpose of business and trade. On route, he stopped at Yathrab, also known as Madīnah. There Hāshim married a girl named Salmā who belonged to the Banū Najjār, which was a branch of the Khazraj. He had a son from Salmā in Madīnah, who was named Shaibah.

1 Journeys of Winter (Publishers)

2 Journeys of Summer (Publishers)

3 At-Tabaqātul-Kubrā, By Muḥammad bin Sa'd, Dhikru Hāshim bin 'Abdi Manāf, Volume 1, p. 34, Dāru lḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

Muṭṭalib

After some time, Hāshim passed away during travel. At the time of his death, he had 4 sons: Abū Ṣaifī, Asad, Faḍlah and Shaibah. Since all of them were young of age and due to the fact that Shaibah was in Madīnah, Hāshim's elder brother Muṭṭalib took over his place after his death. In other words, the responsibilities of *Siqāyah* and *Rifādah* were entrusted to Muṭṭalib. When Muṭṭalib was informed of his nephew Shaibah bin Hāshim's intelligence and ingenuity, he immediately set out to Madīnah and brought Shaibah with him. When uncle and nephew both entered Makkah, the people thought that perhaps Muṭṭalib had brought a slave boy with him. For this reason, Shaibah became renowned as 'Abdul-Muṭṭalib, meaning, 'the slave of Muṭṭalib'.¹ This is the same 'Abdul-Muṭṭalib who was the grandfather of the Holy Prophet^{sa} and in whose care the Prophet^{sa} spent the first eight years of his life.

'Abdul-Muṭṭalib

The position of Muṭṭalib was merely that of a guardian, therefore the offices in his custodianship which belonged to the 'Abdu Manāf dynasty were transferred to 'Abdul-Muṭṭalib, because he was the most intelligent of his brothers. 'Abdul-Muṭṭalib was an exceedingly wise and gifted individual. At that time he was a young man and had spent a portion of his life outside, so he was compelled to confront many difficulties initially in order to protect his position. Therefore, first of all, his uncle named Nawfal bin 'Abdi Manāf quarrelled with him over the issue of 'Abdul-Muṭṭalib's inheritance. 'Abdul-Muṭṭalib appealed to the Quraish but they refused to interfere in this issue. Upon this, 'Abdul-Muṭṭalib sent word to his maternal family, the Banū Najjār, saying, *"My uncle unjustly interferes with my inheritance"*. Immediately, eighty brave men reached Makkah to the assistance of their grandson. When these people reached Makkah, Nawfal was sitting in the Ka'bah with some men. As soon as they reached there, they immediately asserted, *"Give our grandson, Shaibah bin Hāshim, all of his inheritance or the outcome shall be unpleasant"*. Nawfal became frightened and retracted his intruding hand. Mention of the conflict between the Banū 'Abdi Shams and Banū Hāshim has already been mentioned. Now relations with the Banū Nawfal also turned bitter. In other words,

1 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 114, Ḥilful-Fuḍūl, Milādu 'Abdil-Muṭṭalib wa Sababu Tasmiyyatihi kadhālik, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

among the remaining sons of ‘Abdu Manāf bin Qusaiyy only the Banū Hāshim and Banū Muṭṭalib maintained good relations. In this manner, the dynasty was divided into two parties. To one side were the Banū Hāshim and Banū Muṭṭalib and to the other were the Banū Nawfal and Banū ‘Abdi Shams. This party alliance was influential to the extent that when the Banū Hāshim and other Muslims were besieged in the The Valley of Abū Ṭālib by the infidels of Makkah, even then the Banū Muṭṭalib stood by the Banū Hāshim and remained separated from the rest of the Quraish. However, the Banū Nawfal and Banū ‘Abdi Shams allied with the infidels and opposed the Banū Hāshim. The kind conduct demonstrated by Muṭṭalib towards ‘Abdul-Muṭṭalib was also a means of strengthening relations of friendship between the Banū Muṭṭalib and Banū Hāshim. Thus, the Banū Muṭṭalib and Banū Hāshim always remained together as one. It was due to this relationship of unity that the Holy Prophet^{sa} would always, separate a portion for the Banū Muṭṭalib along with the Banū Hāshim, from the division of *Khumus*¹ (in other words the 1/5 portion of the spoils of war which was separated for the cause of Allāh, his prophet, the close relatives of the prophet and other common Islāmic requirements). When the Banū Nawfal and Banū ‘Abdi Shams, on account of their equivalent relationship to the Holy Prophet^{sa}, requested that they also be given a portion from the *Khumus*, in the similitude of the Banū Muṭṭalib, he refused and said, “*The Banū Hāshim and Banū Muṭṭalib are one.*”²

Search for the Fountain of Zamzam

The fountain of *Zamzam*, which was the fundamental cause for the inhabitation of Makkah, had been sealed and lost for centuries. When the responsibility of *Siqāyatul Ḥājj*³ came into the hands of ‘Abdul-Muṭṭalib, he began to search and locate that lost water spring on the basis of a dream. Therefore, he and his son Ḥārith occupied themselves in its search, however, none among the Quraish assisted the Banū Hāshim. Quite the contrary, some even ridiculed father and son. At that time, whilst feeling shame and indignation at his weakness, overcome by emotions, ‘Abdul-Muṭṭalib vowed if God blessed him with ten sons and all of them reached adulthood before his eyes, he would

1 Literally means 1/5 in Arabic (Publishers)

2 Ṣaḥīḥ Bukhārī, Kitābul-Manāqib, Bābu Manāqibi Quraish, Ḥadīth No. 3502

3 Providing water during the Ḥajj to pilgrims (Publishers)

sacrifice one of them in the way of God.¹ After the labour of some time, 'Abdul-Muṭṭalib was able to locate the site of *Zamzam*. Upon digging that site, the old spring once again gushed forth. Along with this, the treasure which was buried by the Jurhum tribe upon their departure from Makkah was also discovered. This unexpected occurrence fully established 'Abdul-Muṭṭalib's authority over the Quraish. Although they attempted to contest 'Abdul-Muṭṭalib in his newly found treasure, ultimately, they were silenced in awe. Gradually, they began to acknowledge his greatness. Ultimately, 'Abdul-Muṭṭalib was regarded by the Quraish as an exceedingly venerable leader.²

Ḥarb bin Umaiyyah, the father of Abū Sufyān, was a very close friend of 'Abdul-Muṭṭalib, but the success of 'Abdul-Muṭṭalib ignited the fiery spark of jealousy in his heart as well. In the likeness of his father, he also attempted to contest the Banū Hāshim but failed. After this display of detestation, 'Abdul-Muṭṭalib's sitting remained with 'Abdullāh bin Jad'ān Taimī, who was a chieftain of noble character.³

'Abdullāh

After the instance of the fountain of *Zamzam*, 'Abdul-Muṭṭalib became very influential, and by the decree of God, his children also began to flourish until their number reached ten, at last. When these children reached adulthood, and the time for the fulfillment of his vow had arrived, 'Abdul-Muṭṭalib started towards the Ka'bah with all of his sons, and conducted a draw of ballots before Hubal⁴. By the decree of God the drawn ballot was of his youngest son, 'Abdullāh, who was most dear to 'Abdul-Muṭṭalib. At that time, 'Abdul-Muṭṭalib's state was completely inexplicable but 'Abdul-Muṭṭalib was a man of his word, and he was to fulfill his vow in any case. Therefore, he set out to sacrifice 'Abdullāh, and along with his father, 'Abdullāh bowed his head in complete submission and left with his father. When the chieftains

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Dhikru Nadhri 'Abdil-Muṭṭalib ain-Yanḥara Ibnahū, Volume 1, p. 40-41, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Dhikru Qusaiyy bin Kilāb, Volume 1, p. 40, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 118-119, Dhikru Ḥafri Zamzama wa mā Jadala minal-Khalḥi, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Dhikru Qusaiyy bin Kilāb, Volume 1, p. 40, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

4 The name of an idol of the Arabs, placed in the Ka'bah, who they took as God (Publishers)

of the Quraish received news, they prohibited ‘Abdul-Muṭṭalib from doing so. In the end, upon the advice of an acquaintance, it was settled that ten camels would be wagered in a ballot against ‘Abdullāh, and if the ballot of the camels was drawn, in place of ‘Abdullāh, ten camels would be sacrificed as this was the bloodmoney of one man at that time. ‘Abdul-Muṭṭalib conducted a draw between ‘Abdullāh and ten camels, yet ‘Abdullāh’s name was drawn. ‘Abdul-Muṭṭalib conducted another draw, this time with twenty camels but still ‘Abdullāh’s name was drawn. Then, ten more were added, but ‘Abdullāh’s name was drawn once again. Then forty, fifty, sixty, seventy, eighty and ninety, yet every time ‘Abdullāh’s name would come up. Ultimately, the number of camels reached one-hundred, and this time the ballot drawn was of the camels. However, upon this, ‘Abdul-Muṭṭalib, for the satisfaction of his heart, drew twice more and both times the camels were drawn. Upon this, 100 camels were slaughtered and ‘Abdullāh’s life was spared.¹ From this time onwards, among the Quraish, the bloodmoney of one man was set to 100 camels.²

Aṣḥābul-Fīl

During the era of ‘Abdul-Muṭṭalib, the region of Yemen was ruled by the African sovereignty of Abyssinia, which in those days was the centre of a powerful dominion. Since Abyssinia was a Christian country, the ruler of Yemen was also Christian. During the time of ‘Abdul-Muṭṭalib, the viceroy of Yemen was Abrahah Al-Ashram. This individual harboured severe enmity against the Ka’bah, and in one way or other, he desired to sway the people of Arabia from the Ka’bah. Thus, in opposition of the Ka’bah he built a place of worship and urged people that instead of the Ka’bah, they should come to this place of worship for pilgrimage. How could the Arabian disposition tolerate the existence of any place of worship other than the Ka’bah? Thus, it is written that one Arab, overwhelmed by his emotions, relieved his call of nature in this place of worship. When Abrahah was informed of this, in his rage, he

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 124-126, Dhikru Nadhri ‘Abdil-Muṭṭalib Dhibḥi Waladihi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Dhikru Qusaīyy bin Kilāb, Volume 1, p. 41, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Dhikru Ḥafri Zamzamadh-Dhabīḥain, Volume 1, pp. 178-180, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Dhikru Qusaīyy bin Kilāb, Volume 1, p. 41, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

decided to attack Makkah with his forces to annihilate the Ka'bah. Hence, he sought permission from Negus, the king of Abyssinia and proceeded with a very large army. The number of his army is recorded as 60,000 according to various narrations. In any case, his army was composed of thousands. He left Yemen, and defeated various Arabian tribes en-route, until he reached the close proximity of Makkah and set his armies in the outskirts of the city. When the Quraish were informed of this, they became quite distressed, as they knew that they did not possess the power to compete. Therefore, they sent 'Abdul-Muṭṭalib to Abrahah as a delegate. His respectable appearance and high intellect embossed a great impression upon Abrahah, who treated him with great esteem and instructed his interpreters to ask 'Abdul-Muṭṭalib what he desired. 'Abdul-Muṭṭalib, who had perhaps planned this discourse beforehand said, *"Your army has seized my camels, I wish for them to be returned to me"*. Abrahah returned his camels to him, but his initial impression of 'Abdul-Muṭṭalib's dignity and intelligence began to fade, and he mocked him saying, *"I have come here to destroy your Ka'bah but you have exhibited no concern. You care only for your camels."* 'Abdul-Muṭṭalib, in a manner of inattention said, *"I am the owner of these camels alone, thus, my concern is with them. However, there is also an owner of this house, Who shall himself protect it."* When Abrahah heard this response he was immensely vexed and responded, *"Alright, I shall see how the owner of this house stops me from it."* Therefore, he advanced with his forces, but due to divine intervention, as soon as Abrahah's elephant was turned in Makkah's direction to march forward, it refused to move. Even after tremendous struggle it did not advance. After this his forces were struck by such a calamity as the entire army became the victual of birds. Narrations allude to the elaboration of this occurrence in the manner that when this army attempted to advance towards Makkah, in accordance with divine supremacy they were swarmed by a flock of birds, that carried fragments of poisonous dirt in their claws. Whomsoever these fragments fell upon would fall victim to a fatal and contagious disease similar to that of small-pox. When this disease was first contracted, it spread with immense rapidity. This occurrence should not spur shock, as contagious diseases, in many instances, spread through fragments of dirt or other means. Hence, it is quite possible that these birds had flown from a region that was infected by the bacteria of a contagious disease, and on account of this, a fatal disease similar to small-pox spread throughout the army. Therefore, with relevance to Abrahah, it is particularly mentioned that he contracted such a

disease by which his flesh fell off in pieces.¹ This occurrence is mentioned in the Holy Qur’ān in the following words:

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ۚ أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ ۚ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ۖ تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ۚ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ ۚ

“Hast thou not seen how thy Lord dealt with the People of the Elephant? Did He not cause their plan to miscarry? And He sent against them swarms of birds, which would strike them against stones of clay. And thus made them like broken straw, eaten up.”²

This attack of Abrahah, in history, is renowned as the attack of the *Aṣḥābul-Fīl*, meaning, the attack of the People of the Elephant. This is because, there was one elephant, or on the basis of various narrations, many elephants in Abrahah’s army. Since the elephant was a strange and new creature to the Quraish of Makkah, and they had never seen it before, not only did they title the invaders as the *Aṣḥābul-Fīl*, they even named that particular year the ‘*Āmul-Fīl*.³ By the destruction of the *Aṣḥābul-Fīl*, the honour of the *Ka’batullāh* and awe of the Quraish increased significantly and the other tribes of Arabia began to look upon the Quraish with even greater reverence and respect.⁴

‘Abdullāh’s Marriage

A few months preceding the occurrence of the *Aṣḥābul-Fīl*, ‘Abdul-Muṭṭalib married off his son ‘Abdullāh with Āminah bint Wahb, who was an exceedingly noble girl of a respected family in the tribe of the Banū Zuhrah of the Quraish. At that time ‘Abdullāh was 25 years of age, or in light of certain

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 57, Amrul-Fīl wa Qiṣṣatun-Nas’ati, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, p. 165, Bābu ‘Āmil-Fīl wa Qiṣṣatu Abrahah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Al-Fīl (105:2-6)

3 The Year of the Elephant (Publishers)

4 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 59, Mā Qīla fī Ṣifatil-Fīl minash-Shi’ri, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

narrations, 17 years of age.¹ At this occasion, 'Abdul-Muṭṭalib himself also married a cousin of Āminah named Hāllah bint Wahb. Ḥamzah was born of this very Hāllah.

'Abdullāh's Demise

After his marriage, 'Abdullāh did not receive much respite by the Lord's measure. Thus, a short period afterwards when he travelled to Syria for the purpose of trade, he fell ill on his return and stayed in Yathrab, and it is there that he passed away. He was buried in the midst of his relative tribe the Banū Najjār. At that time, his wife Āminah was expecting.² The inheritance left by 'Abdullāh for his child, who was still in the womb of his mother, is worthy of mention: five camels, a few she-goats and a slave named Ummi Aiman.³

When 'Abdul-Muṭṭalib was informed of the illness of his son 'Abdullāh, he immediately dispatched his eldest son Ḥārith to Madīnah in order to collect 'Abdullāh. However, when Ḥārith reached Madīnah, 'Abdullāh had already passed away. He returned home and informed his old father that your dear son has passed on from this world of transience. At that time, the grief by which 'Abdul-Muṭṭalib was struck can only be imagined, but even greater was the grief felt by Āminah's heart, whose husband far away from home, just after his marriage, left behind the scar of his departure. Newlywed girls of a tender age who naturally possess a greater amount of modesty and shame are unable to express their emotions of grief and pain in such instances. Hence, they are forced to bear this grief within. From this one can only attempt to comprehend the pain Ḥaḍrat Āminah was forced to bear. However, the solace of God arrived swiftly to Āminah's support. Thus, during these days, Āminah saw a dream in which a son was born to her and in this very dream it was told to her that her child was to be named Muḥammad^{sa}. Moreover, she also saw a dream that an

1 * Tārīkhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Zauju 'Abdullāhi Āminata, Volume 1, p. 184, Muwassasatu Sha'bān, Beirut,

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 192-193, Bābu Dhikri Tazawwuji 'Abdullāhi Āminata, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Dhikru Wafāti 'Abdillāh bin 'Abdil-Muṭṭalib, Volume 1, p. 46, Dāru Ihya'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, p. 206, Bābu Wafāti 'Abdillāh, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Dhikru Wafāti 'Abdillāh bin 'Abdil-Muṭṭalib, Volume 1, p. 46, Dāru Ihya'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

immensely illuminate light came forth from within her and disseminated to far off lands.¹

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 128, Dhikru Mā Qīla li-Āminata ‘inda Ḥamlihā bi Rasūlillāhi^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 209-212, Bābu Dhikri Tazawwuji ‘Abdullāhi Āminata, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

IV

Early Life

IV

Early Life

Auspicious Birth

The hour of the manifestation of Āminah's light was fast approaching and the days of her delivery were near. She lived in The Valley of Banī Hāshim and was anxiously waiting for her child to enter the light of this world, so as to rejuvenate the memory of her deceased husband and thus become a source of tranquility and solace for her ever grief-stricken heart. Therefore, 25 days following the occurrence of the *Aṣḥābul-Fīl*,¹ the Holy Prophet^{sa} was born on 12 *Rabī'ul-Awwal*,² correspondingly the 20th of August 570 A.D., or according to recent and perhaps more authentic research, 9 *Rabī'ul-Awwal*, correspondingly the 20th of April 571 A.D. It was a Monday morning.³ The fact that the birth of the Holy Prophet^{sa} is so closely contiguous to the occurrence of 'the elephant' is, in itself, a clear indication from God that just as He rendered vain the physical attack upon the Ka'bah, in the same way it was time when falsehood and vain worship would also be wiped out in a confrontation with the ultimate divine religion. It appears as if the Holy Qur'ān has also mentioned the attack of the *Aṣḥābul-Fīl* to indicate the same superlative purpose. In any case, as soon as the child was born, Āminah sent word to 'Abdul-Muṭṭalib who immediately came to Āminah satiated with feelings of extreme happiness. Āminah presented the newly born before him and said that, "*In a dream, I saw his name to be Muḥammad^{sa}.*" 'Abdul-Muṭṭalib took the newly born in to his arms and made his way to the *Baitullāh*, where he offered his gratitude to God and named the child Muḥammad^{sa}, which means the 'most praiseworthy'. Then, he brought

1 The People of the Elephant (Publishers)
2 The third month in the Islāmic Calendar (Publishers)
3 Maḥmūd Pāshā Miṣrī

the child back and happily entrusted him to his mother.¹

Historians have attributed many strange occurrences to the birth of the Holy Prophet^{sa}. For example, it is said that the palace of Chosroe, King of Iran, was struck with a devastating earthquake and that fourteen of his royal galleries collapsed. Furthermore, the fire at 'The Holy Fire Temple of Persia', which had been alit for hundreds of years, was suddenly extinguished. Then it is also said that various rivers and fountains became dry, and even in the very house of Muḥammad^{sa} many miraculous wonders were manifested. However, these narrations are generally weak. There is also a narration which is perhaps true and it states that during the time of the birth of Muḥammad^{sa}, the sky was a spectacle of the breaking of many stars.² Similarly, there is also another narration which states that the young Muḥammad^{sa} was born naturally circumcised.³ If in fact this is true, it should not spur astonishment, for natural phenomena like this have been witnessed in other children also. Another feature naturally inherited by the Holy Prophet^{sa} was an ascent piece of flesh on the left side of his back, which is well-known among the Muslims as the 'Seal of Prophethood'.⁴

Fosterage and Childhood

It was a custom among the nobles of Makkah that mothers did not suckle their own children. Instead, children were normally sent outside the city and were entrusted to Bedouin wet nurses. The obvious benefits of this were that infants would remain vigorously healthy and grow strong as a result of the pure and unpolluted rural environment. Moreover, they would learn to speak excellent precise Arabic.

1 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 129, Bābu Wilādati Rasūlillāh^{sa} wa Riḍā'atihil, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 227-230, Bābu Min 'Ajā'ibi Wilādatihi^{sa}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 200, Dhikru Mā Waqa'a Lailata Milādihi, Muwassasatu Shu'bān, Beirut

3 * Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Bābu min 'Ajā'ibi Wilādatihi^{sa}, Volume 1, p. 232, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 204, Dhikru Khatānihi, Muwassasatu Shu'bān, Beirut

4 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, p. 226, Bābu Min 'Ajā'ibi Wilādatihi^{sa}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Initially the young Muḥammad^{sa} was suckled by his mother and later Thuwaibah also nourished him with her milk. Thuwaibah was a slave-girl who belonged to Abū Lahab, the paternal uncle of Muḥammad^{sa}. Abū Lahab freed her at the birth of his orphan nephew as an expression of his gratitude. It was this very Thuwaibah who suckled Ḥaḍrat Ḥamzah^{ra} as well. Hence, Ḥamzah^{ra}, who was the uncle of Muḥammad^{sa}, also became his foster brother through the relationship of milk. Prophet Muḥammad^{sa} never forgot this relationship. All her life, the Prophet^{sa} would always assist Thuwaibah and even after her death, he inquired whether she had any relatives. It was found that she had no remaining relatives.

After Thuwaibah, the fosterage of Muḥammad^{sa} was permanently entrusted to Ḥalimah^{ra} who was a noble lady belonging to the people of Hawāzin, from the tribe of Banī Sa'd. Along with other women, she came to Makkah as a wet nurse in search of a child. She was not content in taking an orphan child along with her because her desire was to find a child with a living father, wherefrom the expectation of reward and veneration would be much higher. Therefore, in the beginning she was rather reluctant in taking the young Muḥammad^{sa} along with her, however, when no other child could be found and all her companions had already found their respective children, she preferred to take Muḥammad^{sa} instead of returning empty handed. Nonetheless, Ḥalimah^{ra} realized very soon that the child she had brought with her was one of great fortune. She relates that:

“Prior to the arrival of Muḥammad^{sa} we suffered times of hardship and poverty, but immediately after the arrival of the child this poverty was miraculously transformed into prosperity and we began to see blessings in all of our matters.”

Besides Muḥammad^{sa}, another child who was also suckled by Ḥalimah^{ra} was ‘Abdullāh and he had an older sister whose name was Shīma. Shīma held Muḥammad^{sa} very dear to herself.

After two years, when the appointed time of fosterage was complete, Ḥalimah^{ra} brought the young Muḥammad^{sa} to Makkah, as was the custom. She had developed such a deep love for the child that it was her heartfelt desire to take him back with her again if his mother so permitted. Therefore, Ḥalimah^{ra} requested with great persistence, *“Let the child stay with me for some more time, I shall take care of him in every regard.”* Initially, Āminah^{ra} rejected the idea but

eventually gave in due to the forceful persistence of Ḥalimah^{ra}, and also keeping in mind that the climate outside Makkah was far more beneficial than that therein. In those days, the climate of Makkah was much worse than usual, therefore, Āminah^{ra} hesitantly agreed and Ḥalimah^{ra} happily returned home with Muḥammad^{sa}. Subsequently Muḥammad^{sa} remained with Ḥalimah^{ra} until he was approximately four years of age and grew up playing with the young children of the tribe Banū Sa'd. The language of this tribe was very pure and eloquent in particular; thus, the young Muḥammad^{sa} also learned this particular dialect.

Ḥalimah^{ra} kept Muḥammad^{sa} very dear to herself and all the people of this tribe looked upon the boy with special love and affection. However, when Muḥammad^{sa} turned four, an incident occurred which frightened Ḥalimah^{ra}. Therefore, Ḥalimah^{ra} brought Muḥammad^{sa} back to Makkah and handed him over to his mother. This incident is recorded that on one occasion, Muḥammad^{sa} and his foster brother were playing together and no adult was present nearby. Suddenly, two men in white cloaks were seen and they took the young Muḥammad^{sa}, lay him on the ground, and made an incision into his chest. Upon witnessing this sight, 'Abdullāh bin Ḥārith, the foster brother of Muḥammad^{sa} hurriedly ran to his mother and father and informed them that, *"My brother of the Quraish has been seized by two men who are cutting open his chest."* Upon hearing this news, Ḥārith^{ra} and Ḥalimah^{ra} ran to the place of the incident. They saw no men standing there but noticed that Muḥammad^{sa} was standing, in a state of great fear and as a result, the colour of his face had changed significantly. Ḥalimah^{ra} moved forward and took the child into her arms and asked, *"My dear son what has happened?"* Muḥammad^{sa} narrated the entire incident and said, *"They were searching for something in my chest, which they eventually found and threw out"*.¹ Then Ḥalimah^{ra} and Ḥārith^{ra} took Muḥammad^{sa} into their pavilion and Ḥārith^{ra} said to Ḥalimah^{ra}, *"I am afraid that something has happened to this child², it is only appropriate that you immediately take him to Makkah and deliver him to his mother."* Therefore, Ḥalimah^{ra} brought Muḥammad^{sa} back to Makkah and gave the child to his mother Āminah^{ra}. Āminah^{ra} inquired as to the early return, upon which Ḥalimah^{ra} narrated the entire story and expressed her fear that perhaps the child had been possessed by an evil spirit or demon.

1 Cease not to forget that Ḥalimah^{ra} and Ḥārith^{ra} found no blood spilled at the place of this event neither did they find any other physical elements hinting towards the Shaqq-e-Ṣadr, nor could they find anything extracted from the heart of Muḥammad^{sa} and thrown out. (Author)

2 In other words the child has been possessed by an evil spirit or demon. (Author)

Āminah^{ra} responded, “That is not at all possible. My son is of great grandeur. When I was expecting this child, I saw that a light emitted from within me and spread to far-off lands in every direction.”¹

This incident is also supported by a narration in Saḥīḥ Muslim in full elaboration, where Anas bin Mālīk^{ra} relates:

At one occasion the Holy Prophet^{sa} was playing with some children. Angel Gabriel^{as} came to him and laid the Holy Prophet^{sa} on the ground, thereafter he made an incision into his chest. Then he took the heart out of his chest and extracted something from its core and threw it away. At the same time Gabriel^{as} said, “This was the filth of weakness which has now been separated from you.” After this, Gabriel^{as} cleansed the heart of the Holy Prophet^{sa} with pure water and placed it back into his chest and once again it was joined together. When the children saw Gabriel^{as} laying the Holy Prophet^{sa} on the ground making an incision into his chest, they were greatly frightened and ran to the wet nurse of the Prophet^{sa} and said that “Someone has murdered Muḥammad^{sa}.” When these people reached the Holy Prophet^{sa} the Angel had vanished and the Prophet^{sa} was standing alone in a state of fear.”²

By the affirmation of Saḥīḥ Muslim, the narration of Ibnī Hishām is further strengthened, such as without any powerful argumentation, we cannot disregard it as weak. Nonetheless, it is obvious that this was a *Kashf*³ or a divinely inspirational sight. Therefore, in the case of *Shaqq-e-Ṣadr*,⁴ the absence of physical signs, in that Ḥālimah^{ra} saw no tangible elements at the scene, proves that this was a spiritual experience whose circle of inclusion was

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 133, Bābu Wilādati Rasūlillāh^{sa} wa Riḍā’atīhī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Saḥīḥ Muslim, Kitābul-Īmān, Bābul-Isrā’i bi Rasūlillāhī^{sa} ilas-Samāwāti wa Farḍiṣ-Ṣalāh, Ḥadīth No. 413

3 Some readers may be unaware of the term *Kashf*, hence for their knowledge it is mentioned that just as at night one witnesses various sightings or visions in one’s sleep, one perceives them to be reality although in actuality it is nothing more than a dream. Similarly, in some cases, visions of this nature are also shown by God to his noble servants in a state of complete wakefulness. In other words a particular state overtakes man while he is awake and as a result he becomes separated from his physical senses (or in some cases whilst still connected to his physical senses) witnesses a peculiar vision. The vision or sight seen in this state of mind is referred to as *Kashf*. In certain instances during a *Kashf* the sphere of this vision extends to more than one person and thus others also become influenced by this special sight. Therefore, in addition to the one who directly experiences this divine inspirational sight, other individuals can also partake in the same experience. (Author)

4 Incision of the Chest (Publishers)

extended to the other children as well, who were present at the time. Moreover, it is clarified in the occurrence itself that the purpose of this incident was for an Angel incarnate of God to make an incision into the chest of the young Muḥammad^{sa} in a world of divine inspiration, and thereby fully removed the taint of weakness from within him. It is evident from authentic *Aḥādīth* that during the night of the *Mi'rāj*¹ the Holy Prophet^{sa} experienced an occurrence almost identical to the one mentioned above. An angel took the heart of the Holy Prophet^{sa} out and cleansed it with the pure water of *Zamzam* and then restored it to its original place.²

At this point, it would not be inappropriate to mention that Sir William Muir has mentioned this occurrence and remarked in malice that God forbid Muḥammad^{sa} underwent an epileptic fit. It is impossible for us to halt someone's tongue, nonetheless, by making such an objection, Mr. Muir has most definitely resorted to prejudice of the lowest degree. Firstly, it is a well established fact that one who suffers from epilepsy possesses a weak physical and mental structure. As far as Muḥammad^{sa} is concerned, Muir himself admits that Muḥammad^{sa} was an individual who possessed excellent physical and mental faculties. Aside from this, the narration in itself, and the basis upon which this objection is made, refutes the allegation. It is clearly mentioned in the narration that this sight was witnessed by the foster brother of the young Muḥammad^{sa}, who ran to his parents and informed them that his brother of the Quraish had been laid down by two men in white cloaks and they were slitting open his chest. Is there also a form of epilepsy in which other witnesses can testify to such a sight? Can a person who undergoes an epileptic fit have the ability to think, reflect and recall the fact that someone has laid him on the ground but moreover, that the people around him also see such a vision? Words of this nature are such as none other than a prejudiced man can dare bring to his tongue.

In any case, when Muḥammad^{sa} was four years of age, Ḥalimah^{ra} brought the child back and entrusted him to his mother. The four years of service offered by Ḥalimah^{ra} were not of inconsequentiality. As far as the Holy Prophet^{sa} was concerned, he would never forget even the smallest of services. Therefore, the Holy Prophet^{sa} remembered the sincere service of Ḥalimah^{ra} all his life and dealt with her in kindness of the greatest calibre. At one instance

1 The Night of Ascension (Publishers)

2 Ṣaḥīḥ Bukhārī, Kitābu Faḍā'il-ṣ-Ṣaḥābah, Bābu Mā Jā'a fil-Mi'rāj, Ḥadīth No. 3887

when the country underwent a famine and Ḥalimah^{ra} came to Makkah, the Holy Prophet^{sa} gave her forty goats and one camel. During the prophethood of the Holy Prophet^{sa}, Ḥalimah^{ra} once came to visit; as soon as the Holy Prophet^{sa} saw her, he immediately stood up fervently repeating the words, “My mother! My mother!”, and took off the mantle he had upon himself and spread it out before her, so that she could sit upon it. Then, during the Battle of Ḥunain when one thousand prisoners of war were captured from the tribe of the Hawāzin, the Prophet^{sa} released them all for the sake of this very relationship and took not a penny from them as ransom for their freedom.¹ Moreover, the Holy Prophet^{sa} bestowed abundant wealth upon one of his foster sisters who also happened to be a prisoner of war at that time. There is a disagreement regarding the acceptance of Islām by Ḥalimah^{ra} and her husband Ḥārith^{ra}. However, the prevalent notion is that both Ḥalimah^{ra} and Ḥārith^{ra} became Muslims and thus, died as Muslims. The foster brother of Muḥammad^{sa}, ‘Abdullāh and his sister Shīma, also died as Muslims.

Mother’s Guardianship and Travel to Yathrab

When Ḥalimah^{ra} brought Muḥammad^{sa} to his mother, he was approximately four years of age. After this, the child remained in the guardianship of his dear mother. When the young Muḥammad^{sa} reached the age of six, Āminah^{ra} travelled to Yathrab with the intent of meeting her relatives from the Banū Najjār and also took Muḥammad^{sa} along with her. Ummi Aiman also accompanied them. It is quite possible that during this trip, Āminah^{ra} may have contemplated visiting the tomb of her deceased husband. In any case, she travelled to Yathrab and remained there for one month. The Holy Prophet^{sa} remembered this precious time for the rest of his life. After approximately fifty years of age, when he migrated to Madīnah, he showed his companions the house in which he resided along with his mother during his stay in Madīnah. He also showed them the place where he used to play with

1 At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Part 1, Dhikru Man Arḍa’a Rasūlallāh wa Tasmiyyati Ikhwatihī wa Akhawātihī minar-Raḍā’ah, p. 54, Dāru Ihya’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

the children of Madīnah and pointed out the pond where he learned to swim.¹

His Mother's Demise

After a stay of approximately one month, Āminah^{ra} departed on her return journey, but just as for her husband, the death of Āminah^{ra} was also destined in foreign land. She fell ill on the way and passed away at a place known as Abwā' – she was buried there as well.² In the time of his prophethood, once the Holy Prophet^{sa} passed by the same location and honoured the grave of his mother by his presence. Upon seeing the grave of his mother, the Prophet^{sa}'s eyes welled with tears. When the companions of the Holy Prophet^{sa} saw this sight they also began to shed tears. The Holy Prophet^{sa} addressed his companions saying, *"God has given me permission to visit the tomb of my mother but He has not permitted me to pray upon it."*³ This does not mean that the mother of the Holy Prophet^{sa} shall not be forgiven, because this matter rests in the hands of God and none can draw conclusions regarding it. However, from this instance we find that just as the Holy Prophet^{sa} has elaborated upon other occasions, it is not right to pray for the forgiveness of one who dies in a state of idolatry. Instead the affair of an idolater should be entrusted to God alone.

The mother of Muḥammad^{sa} passed away and as a result, he became an orphan without a mother or father. At a young age, being away from home and dear ones, the grief at the loss of one's mother when one's father has already passed away is not a minor one. Hence, these happenings left a deep and ever enduring effect on the heart of the Holy Prophet^{sa}. Undoubtedly, the Prophet^{sa} was sent as *Raḥmatullil-Ālāmīn*,⁴ however, due to external causes, occurrences of this nature had a very deep influence on the disposition of Muḥammad^{sa}. To some extent, these initial grievances were the reason behind his immense

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 134, Bābu Wafāti Āminata Umī Rasūlillāhi^{sa} ma'a Jaddihī 'Abdil-Muṭṭalib ba'dahā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Part 1, Dhikru Wafāti Āminata Umī Rasūlillāhi^{sa}, p. 55, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 139, Bābu Dhikri Mauladi Rasūlillāhi^{sa}, Dārul-Fikr, Beirut, Lebanon, (2002)

2 This narration is generally that of most historians. Some narrations state that Āminah bint Wahb passed away in Makkah and that her grave is situated in the Valley of Ḥujūn, Makkah. رَوَاهُ (Author)

3 * Ṣaḥīḥ Muslim, Kitābul-Janā'iz, Bābu Isti'zānin-Nabī^{sa} Rabbahū 'Azzawajal fī Ziyārati Qabri Ummihī, Ḥadīth No 2258

* Sunan Ibnī Mājah, Kitābul-Janā'iz, Bābu Mā Jā'a fī Ziyārati Qubūril-Mushrikīn, Ḥadīth No. 1572

4 A Mercy for all Peoples (Publishers)

love for the poor and special sympathy for the less fortunate; thus, his nature became exceptionally distinguished. The Holy Qur’ān mentions the orphanage of Muḥammad^{sa} in the following words:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۖ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۖ

*Did He not find thee an orphan and give thee shelter?
So the orphan, oppress not.¹*

Guardianship of ‘Abdul-Muṭṭalib

After the demise of his mother, Muḥammad^{sa} reached Makkah with his slave Ummi Aiman. This is the same Ummi Aiman who was given to Muḥammad^{sa} as a female slave through inheritance when his father passed away. When Muḥammad^{sa} matured, he freed her and would always treat her with much kindness. Ummi Aiman was later married to a freed slave of the Holy Prophet^{sa} named Zaid bin Ḥārithah and from this relationship Usāmah bin Zaid was born. Ummi Aiman lived even after the death of the Holy Prophet^{sa}. In any case, after the death of his mother, the young Muḥammad^{sa} returned to Makkah with Ummi Aiman and upon reaching there, ‘Abdul-Muṭṭalib took Muḥammad^{sa} directly into his own custodianship. ‘Abdul-Muṭṭalib kept Muḥammad^{sa} very dear to himself. While performing *Tawāf* of the Ka’bah, ‘Abdul-Muṭṭalib would place the young Muḥammad^{sa} upon his shoulders. Muḥammad^{sa} gradually became quite informal with ‘Abdul-Muṭṭalib as well. It was the habit of ‘Abdul-Muṭṭalib to sit in the courtyard of the Ka’bah upon a carpet and none had the courage to sit upon it with him, so much so that even the sons of ‘Abdul-Muṭṭalib would sit at some distance. But the young Muḥammad^{sa}, due to his sentiments of love, would sit right beside ‘Abdul-Muṭṭalib and he would always be pleased to see Muḥammad^{sa}. At times, the paternal uncles of Muḥammad^{sa} would attempt to restrain him from sitting upon their father’s carpet, but ‘Abdul-Muṭṭalib would always stop them saying, “*Reproach him not.*”

Demise of ‘Abdul-Muṭṭalib

It was in this very relationship of love that the days of Muḥammad^{sa} were passing by, when ‘Abdul-Muṭṭalib also passed away. As the funeral

1 Aḍ-Ḍuḥā (93:7-10)

proceeded, Muḥammad^{sa} followed with tears flowing from his eyes. This was the third great shock that Muḥammad^{sa} was made to bear in his childhood. At that time he was eight years of age and the age of ‘Abdul-Muṭṭalib, due to a difference in narrations, is recorded as 80 years to 140.¹

‘Abdul-Muṭṭalib had many sons from various wives. Among these sons, the most eminent were Ḥārith, Zubair, Abū Ṭālib, Abū Lahab, ‘Abdullāh, ‘Abbās and Ḥamzah. Among them, Abū Ṭālib and ‘Abdullāh were of the same mother. Perhaps due to this relationship, upon his deathbed ‘Abdul-Muṭṭalib entrusted the young Muḥammad^{sa} into the guardianship of Abū Ṭālib whilst bequeathing him the special care of the child. Thereafter, Muḥammad^{sa} began to live in the custodianship of Abū Ṭālib. Among the national duties belonging to ‘Abdul-Muṭṭalib the responsibilities of *Siqāyah* and *Rifādah* were delegated to his eldest son Zubair. Since this work required significant finances, Zubair found these responsibilities far beyond his capacity and handed them over to Abū Ṭālib. Similarly, Abū Ṭālib was also unable to cope with the financial commitment involved and therefore the task of *Rifādah* was transferred to the Banū Nawfal. Eventually Abū Ṭālib handed over the work of *Siqāyah* to his brother ‘Abbās who was considerably wealthy.

At this point, it is necessary to mention that during the lifetime of ‘Abdul-Muṭṭalib, the Banū Hāshim were extremely dignified and honoured and possessed an eminent position among all the tribes of the Quraish. But after his demise, no man from the Banū Hāshim came forward who could maintain this esteem. Overall power escaped their hands and gradually the Banū Hāshim’s rival tribe, the Banū Umayyiah, gathered strength.

Guardianship of Abū Ṭālib

Abū Ṭālib acted upon the will of his father with tremendous honesty and justice and held Muḥammad^{sa} dearer than his own children. He would always keep the child before his eyes and during the night he would usually keep him in his company.

Travel to Syria and the Incident of Bahīrā the Monk

When Muḥammad^{sa} was twelve years of age, Abū Ṭālib was required

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Part 1, Bābu Dhikri Ḍammi ‘Abdil-Muṭṭalib Rasūlallāhi^{sa} ilaihi ba’dā Wafāti Ummiḥi wa Dhikri Wafāti ‘Abdil-Muṭṭalib wa Waṣiyyati Abī Ṭālib bi Rasūlillāhi^{sa}, p. 56, Dāru Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

to travel to Syria with a mercantile caravan. Since the travel was long and difficult, Abū Ṭālib decided to leave Muḥammad^{sa} behind in Makkah. However, for young Muḥammad^{sa} the thought of separation from Abū Ṭālib was far too difficult to bear. Therefore, at the time of departure, due to his emotions of love, the child clung to Abū Ṭālib and began to weep. When Abū Ṭālib witnessed this he was moved and decided to take the young Muḥammad^{sa} along.

To the south of Syria there is a very well known place called Buṣrā, where a very strange incident took place. There resided a Christian Monk by the name of Baḥīrā. When the caravan of the Quraish passed by this monk's holy abode, he witnessed all the rocks and plants have fallen into prostration simultaneously. In the light and spirit of divine scriptures, he was aware that a prophet was to be raised and due to his deep insight, he concluded that this very prophet was present in the caravan. Hence, he was able to recognize Muḥammad^{sa}. The Monk informed Abū Ṭālib of this fact and advised him to protect the young Muḥammad^{sa} from the evil designs of the *Ahl-e-Kitāb*.¹

In the spirit of *ʿIlm-e-Riwāyat*, this particular narration is rather weak. However, if such an instance did in fact occur it should not be the cause of bewilderment. If this occurrence did in fact occur, the prostration of trees would be considered a divinely inspired sight of the monk, which is not unusual in relation to the stature of the Holy Prophet^{sa}.

Has Islām been influenced by Christianity?

At this point it is necessary to mention that Sir William Muir, along with various other non-Muslim historians, has utilised the incident of Baḥīrā the Monk and various other occurrences in which Muḥammad^{sa} met Christians prior to prophethood, in order to falsely conclude that the Holy Prophet's^{sa} claim to prophethood was as a result of the direct influence of Christianity and his teachings have also been attributed to this influence. However, this notion is completely false and is contrary to reality. Anyone who possesses even little knowledge of the life and teachings of the Holy Prophet^{sa}, and his eyes are not shrouded by the veil of prejudice, cannot be taken in by such allegations. It is definitely true that every sensible human being analyses his surroundings in accordance with his capacities. Therefore, it is quite natural to acquire a good or bad impression of one's environment in its virtue and vice. Nonetheless, prior to his prophethood, the Holy Prophet^{sa} perhaps came across Christianity

and might have had the opportunity to hear its teachings as well. Therefore, naturally the heart of Muḥammad^{sa} may have developed impressions with respect to the merits and demerits of Christianity. However, it is definitely erroneous and baseless to deduce the notion that the prophethood and teachings of the Holy Prophet^{sa} are a direct result of those impressions. Firstly, it cannot be firmly established that Muḥammad^{sa} met any Christian prior to his prophethood in a manner that might have left very deep and permanent impressions on his nature. If hypothetically there was any influence upon the Prophet^{sa} in regards to Christianity, it was, most definitely an unfavourable one. Every individual is well aware of the fact that the teachings brought by the Holy Prophet^{sa} completely differ from Christianity on many fundamental issues. For example, at the present time the religion of Christianity is primarily based upon the doctrine of the divinity of Jesus^{as}, trinity and atonement. However, even a child knows well that the Holy Qur'ān has expressed strong aversion to these three basic concepts. So much so that while alluding to the 'supposed' Godship and sonship of the Messiah, the words used are that, this doctrine is such that due to this belief the heavens and the earth should burst.¹ It is nothing more than a desperate and futile attempt to falsely associate the teachings of Islām with Christianity.

The matter which remains is that the Holy Qur'ān has praised the Messiah. This fact does not serve as argumentation in support either. Firstly, the praise bestowed upon the Messiah is rendered whilst acknowledging him as a prophet and not the son of God nor God himself as the Christian faith asserts. Secondly, this praise is not exclusive to the Messiah alone. The Holy Qur'ān has praised all the prophets of the past and has declared them to be righteous and respectable personalities. As a matter of fact, the Holy Qur'ān has stressed the point that prophets of God were sent to every nation of the world.² By doing so, the Qur'ān has firmly established a sense of respect in the hearts of all Muslims for the saints of every nation. However, it is an apparent fact that the god-ship of the Messiah and other principles of Christianity have been firmly rejected by Islām. Moreover, the Messiah has not been given a rank higher than that of a man and a prophet who went through the days of his life and passed away, as did the prophets before him. Hence, the allegation that Islām was influenced by Christianity is absolutely false and futile.

1 Maryam (19:91)

2 Fāṭir (35:25)

Moreover, if it is argued that various religious and moral teachings of Christianity are also common to Islām, which gives rise to the ideology, that perhaps Islām has derived these teachings from Christianity, this shall prove to be a useless allegation as well. Firstly, consider the fact that a better part of the principal teachings of present-day Christianity differ completely with those of Islām. The mere fact that the various ancillary elements of these two teachings resemble one another is not evidence of the fact that one has been derived from the other. Secondly, when Islām declares the Messiah a chosen messenger of God and that it, in itself, also claims to have originated from God, it is inevitable that since both have sprouted from a common source, it was only appropriate that Islām and Christianity resemble each other in certain aspects. For the principles of guidance are the same for every age and every nation. Thirdly, the Holy Qur'ān itself claims that it has congregated the everlasting truths of all the teachings that have come to pass. The Holy Qur'ān states ¹ فِيهَا كُتُبٌ قَيِّمَةٌ (i.e., Therein are the everlasting teachings), which indicates that the Qur'ān has been comprised of all the wise and eternal aspects of past scriptures. Hence, from this perspective as well, no distinction of Christianity is established.

At this point, it is necessary to mention that the Holy Qur'ān has presented this unique feature, which states that all the everlasting truths, wisdoms and eternal teachings of past scriptures are gathered in it, as an expression of its utmost perfection. From this perspective, the Holy Qur'ān has been given similitude to the honey bee² which extracts the fine essence of various plants to produce an extremely exquisite product through a complex chemical process. Although it is the essence of various plants, it evolves into a new creation, which cannot be attributed to any specific flower or plant. Aside from this, the Holy Qur'ān has not only derived the wise teachings of past scriptures, but has also, being an everlasting law of conduct, contributed new subtleties in light of universal requirements that transcend time, thus presenting a perfect and eternal law. The Holy Qur'ān has been endowed with such qualities, that in the similitude of this physical world it possesses the hidden opulence to provide for all the religious requirements of mankind as they arise until the end of time. In reality the Holy Qur'ān is a compendium of the following teachings:

1. Those aspects of past scriptures, which possess the ability to become

1 Al-Bayyinah (98:4)

2 An-Nahl (16:69-70)

part of an everlasting and universal law.

2. In light of the future requirements of the various nations of the world, it possesses a permanent teaching which enables one to fulfill *Ḥuqūqul-'Ibād'*¹ and *Ḥuqūqullāh*². It possesses the teachings necessary for the success and progression in every aspect of one's moral and spiritual life until the day of judgement.

In any case, the notion that the Holy Qur'ān or the prophethood of the Holy Prophet^{sa} was a result of the teachings of Christianity or another faith is absolutely erroneous and vain. A statement of this nature can be made only by one who has absolutely no knowledge of Islāmic history and teachings. Particularly, to attribute Islāmic teachings to the encounter with Baḥīrā the Monk as mentioned above, is a ridiculous statement which cannot be uttered by any wise individual.

Pasturing of Goats by Muḥammad^{sa}

After he returned from his journey to Syria, Muḥammad^{sa} continued to reside with Abū Ṭālib. It was a custom among the Arabs, that children were given the responsibility of tending the cattle. Hence the young Muḥammad^{sa} also undertook the task of pasturing goats and performed this task on various occasions. In the time of his prophethood, the Holy Prophet^{sa} would say that:

“The pasturing of goats is the tradition of the prophets³ and I too have pastured goats.” On one occasion, while travelling, the companions of the Holy Prophet^{sa} were gathering some fruit upon which the Prophet^{sa} said, “Search for this particular fruit in darker colour, for when I used to tend to the goats, I have found through experience, that the darker its shade of black, the finer it proves to be.”⁴

God's Protection from Evil

There is an instance that on one night during the childhood of

1 The Rights of Mankind (Publishers)

2 The Rights of God (Publishers)

3 From this it can be concluded that the work of prophets, in a way, is like that of a Shepherd. Therefore, by assigning prophets the work of a Shepherd in their young age, God indicates through depicted foreshadowing that they should soon prepare themselves to tend to the flocks of humanity. (Author)

4 Ṣaḥīḥ Bukhārī, Kitābu Aḥādithil-Anbiyā', Bābu Ya'kifūna 'alā Aṣnāmin lahum, Ḥadīth No. 3406

Muḥammad^{sa}, he requested his companion, who was also a partner in grazing goats saying, “*Tend to my flock so that I may go to the city in order to view the nightly gathering of the people*”. In those days, it was a custom of the Arabs to gather at a single location whereafter they would relate stories and share various forms of poetry. On various occasions, the whole night would be devoured by these gatherings. In his childhood curiosity, Muḥammad^{sa} also ventured out to observe one of these spectacles. However, God the Almighty disliked the idea that His *Khātamun-Nabiyyīn*,¹ partake of such nonsense. Therefore, on one occasion, Muḥammad^{sa} departed for such a gathering but fell asleep en-route and remained in a state of sleep until dawn. The young Muḥammad^{sa} intended to witness a similar gathering a second time; however, the unseen hand prohibited him this time also. During the time of his prophethood, the Holy Prophet^{sa} said, “*I intended only twice, in the entirety of my life, to observe such a gathering, but I was restrained both times.*”²

Ḥarb-e-Fijār

The Arabs were an excessively combatant nation and it was considered an honour to fight to death. It was due to this very reason that the sword was instantly unsheathed even upon trivial differences. Whenever such an occasion would arise, the Arabs would fill a large goblet with blood and dip their fingers in it whilst taking oath that they may die on the battlefield but shall never retreat from combat. There existed constant enmity between various tribes as every tribe considered it absolutely incumbent to safeguard its reputation and grandeur. In carnivals, etc., where diverse types of people gathered together, quarrelling and fighting was nothing out of the ordinary.

It was during the childhood of Muḥammad^{sa} that on the occasion of the ‘Ukāẓ Carnival, which would be held in a pleasant valley situated to the east of Makkah at a distance of approximately three days, provocation was spurred between the tribes of the Qais ‘Ailān and Banū Kinānah. During that period, the various tribes of the Qais ‘Ailān resided to the south-east, between Makkah and Ṭā’if. For some time, the tribal leaders of both parties successfully managed to avert warfare. In history, this war is known as *Ḥarb-e-Fijār*, which means ‘*The Unlawful War*’, because this war was commenced in the sacred month

1 Seal of the Prophets (Publishers)

2 Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 207, Bābu Dhikri Rasūlillāhi^{sa} wa Asbābihī, Dārul-Fikr, Beirut, Lebanon, (2002)

in which, according to ancient custom, fighting was forbidden.

This war was fought with such vigour and violent fervour that it possesses distinct fame among the wars of the *Jāhiliyyah*. The Banū Kinānah paired with the Quraish and on the other side was the Qais 'Ailān allied with the Hawāzin. The most dangerous battle of this war was the last one, which is referred to as the fourth battle of the *Ḥarb-e-Fijār*. The state of passion in this last fight was to such extent that some commanders had themselves tied to the battleground with ropes thus leaving no means of retreat even if it was so desired. During the initial portion of the day the Qais 'Ailān lead in battle, however, towards the end of the day, the Banū Kinānah overcame their opponent's edge. After the defeat of the Qais 'Ailān, both parties were reconciled in a concord of friendship.

Young Muḥammad^{sa} also participated in this war. However, from various narrations it is found that Muḥammad^{sa} did not actively engage himself in battle. Instead, his participation was merely limited to the fact that he was a part of the army and would hand over arrows to his paternal uncle. At that time, Muḥammad^{sa} was approximately twenty years old. In this battle, every tribe had its own commander. Therefore, the Banū Hāshim was under the command of Zubair bin 'Abdul-Muṭṭalib; however, the commander-in-chief of the entire army of the Banū Kinānah was Ḥarb bin Umaiyah who was the father of Abū Sufyān and the paternal grandfather of Amīr Mu'āwiyah.¹

Ḥilful-Fuḍūl

During the ancient age, various noble-hearted individuals of Arabia thought to establish a mutual agreement. This agreement stated that the rights of the oppressed would be protected and that the oppressor would be restrained from injustice. In the Arabic language, the word *faḍl* also refers to one's 'right', which transforms into *fuḍūl* when expressed in plural. This is why the agreement was named the *Ḥilful-Fuḍūl*.² In accordance to other narrations, it is also said that since the names of the proponents of this confederacy contained the word *faḍl*, this agreement was named *Ḥilful-Fuḍūl*.³ In any case, after the infamous *Ḥarb-e-Fijār*, Zubair bin 'Abdul-Muṭṭalib, a paternal uncle of

1 As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 146-148, Bābu Ḥarbil-Fijār, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Confederacy of Rights (Publishers)

3 Ar-Rauḍul-Anf, By Imām Abul-Qāsim 'Abdur-Raḥmān Suhaili, Volume 1, p. 242, Bābu Ḥilfil-Fuḍūl, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Muḥammad^{sa} was most probably inspired by this war and proposed to revive this agreement once again. Therefore, representatives from the different tribes of the Quraish gathered at the home of ‘Abdullāh bin Jad‘ān where arrangements for a feast had been made. All the representatives unanimously took a mutual oath that they would forever restrain injustice and assist the oppressed. The ones who took part in this agreement include the Banū Hāshim, Banū Muṭṭalib¹, Banū Asad, Banū Zuhrah and Banū Yatīm.

Muḥammad^{sa} was also present at this occasion and joined in this agreement. Hence, on one occasion during the time of his prophethood, the Holy Prophet^{sa} said that, *“In the house of ‘Abdullāh bin Jad‘ān, I once partook in such an oath that even if I was called to it today, in the age of Islām, I would present myself saying, here I am to do thy undertaking”*. Perhaps it was due to the influence of this deep inspiration that during the time of Amīr Mu‘āwiyah, when his nephew Walīd bin ‘Utbah bin Abū Sufyān, the governor of Madīnah, usurped one of the rights of Ḥaḍrat Ḥusain bin ‘Alī bin Abī Ṭālib^{ra}, Ḥaḍrat Ḥusain^{ra} said, *“By God if Walīd does not return my due right, I shall stand before Masjid-e-Nabawī,² with my sword in hand, calling people towards the Ḥilful-Fuḍūl.”* When ‘Abdullāh bin Zubair heard of this, he said, *“If Ḥusain^{ra} calls me to this oath, I shall surely present myself saying, here I am to do thy undertaking, and we will either acquire his right or all of us shall perish in this endeavour.”* Many other individuals also repeated these words upon which Walīd’s evil intentions were suppressed and he eventually returned the right of Ḥaḍrat Ḥusain^{ra}.³ It should be kept in mind that ‘Abdullāh bin Zubair was of the Banū Asad which took part in the Ḥilful-Fuḍūl.

His Blessed Appearance

Muḥammad^{sa} had now reached adulthood and his physical development had completed. Therefore, at this point it will be quite relevant to mention his appearance. It is recorded that Muḥammad^{sa} was of moderate height and had an incredibly beautiful complexion. He was not excessively white shaded, such as appeared displeasing to the eye, nor was he of a dark brown complexion. Instead, he was slightly fairer than dark brown. The hair on his head were not completely straight, rather they were slightly curled. His beard was thick and

1 Bear in mind that the Banū Nawfal and Banū Umaiyah remained separated from the Banū Hāshim in this instance. (Author)

2 The Prophet’s Mosque (Publishers)

3 As-Sīratun-Nabawīyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 112, Bābu Ḥilfil-Fuḍūl, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

beautiful. He possessed a well balanced body. His skin was delicate and soft. His body and sweat discharged a delightful fragrance. He had a large head and was broad-chested. His hands and feet were relatively full of flesh. His palms were wide and his face was round. He possessed a broad forehead and a beautiful nose which appeared slightly risen. He possessed sparkling black eyes adorned with long eyelashes. He walked swiftly but in a dignified manner. His style of conversation was soft and gentle, such as if the listener desired he could count his words. In a state of anger, his face would turn red and in times of happiness it would gleam brilliantly.¹ A famous historian from England, Sir William Muir, makes mention of the appearance of Muḥammad^{sa} in the following words:

“His commanding mien inspired the stranger with an undefined and indescribable awe; but on closer intimacy, apprehension and fear gave place to intimacy and love”²

Commercial Engagements

As it has already been mentioned, Muḥammad^{sa} had now reached the age of adulthood, and the time had come for him to enter into practical life. Moreover, since Abū Ṭālib's financial state was not very stable; there was a genuine need for Muḥammad^{sa} to enter into an occupation so as to lighten the burden of his uncle. Therefore, upon the desire and encouragement of Abū Ṭālib, Muḥammad^{sa} began to work in trade and commerce.

Numerous trade caravans would leave Makkah for diverse regions. Towards the south in Yemen and to the north in Syria formal trade had been established. In addition to this, commerce also took place with Baḥrain. Muḥammad^{sa} travelled to all of these places for the purpose of commerce.³ Every time Muḥammad^{sa} would fulfill his obligations with remarkable honesty, trust, elegance and skill. In Makkah also, everyone who dealt with Muḥammad^{sa} would frequently praise him. Accordingly, Sā'ib was a companion of the Holy Prophet^{sa}. When he accepted Islām, people praised him before the

1 * Ṣaḥīḥ Bukhārī, Kitābul-Manāqib, Bābu Ṣifatin-Nabī^{sa}, Ḥadīth No. 3547-3548

* Shamā'ilun-Nabawīyyah, By Imām Tirmidhī, Ḥadīth No. 8, Bābu Mā Jā'a fī Khalqī Rasūlillāhi^{sa}, Dārul-Kutubil-'Arabī, Beirut, (1998)

2 Life of 'Mahomet', By Sir William Muir, p. 27, London Smith, Elder & Co. 1978

3 Siratun-Nabī^{sa}, By Shibli Nu'mānī, Volume 1, pp. 109-110, Bāb Ḥudūd-e-Safar, Published by the Ḥudhaifah Academy, Urdu Bazār, Lahore (2000)

Holy Prophet^{sa} and the Prophet^{sa} said, “I am more acquainted with him than you,” at which Sā’ib responded, “Indeed, O Holy Prophet^{sa}, may my father and mother be an offering! You were once my partner in business and you were moral and pure in all your dealings.”¹

‘Abdullāh bin Abil-Ḥamsā’ was another companion who narrates:

‘Prior to the commencement of the divine mission of the Prophet^{sa}, I dealt with him in a business transaction after which I owed the Prophet^{sa} his remaining dues. I told the Prophet^{sa} to wait there while I return shortly. However, I forgot and remembered after three days. When I returned to the meeting place, the Prophet^{sa} was still there. The Prophet^{sa} said nothing more to me than, ‘You have subjected me to an inconvenience as I have been waiting upon you for the past three days.’

Apparently, the intent of this narration is not to imply that Muḥammad^{sa} waited in the same place for three days continuously. Instead its meaning is that Muḥammad^{sa} would return to the same place repeatedly and would wait for many hours whilst expecting the return of ‘Abdullāh so that his business partner would not be put under any burden as a result of his absence.²

It is due to such occurrences that Muḥammad^{sa} became renowned as *Amīn*³ among the Makkans. Moreover, as a result of his honesty, he was greatly revered in Makkah and was known as an exceptionally righteous individual who always spoke the truth.⁴

The involvement of Muḥammad^{sa} in business commenced when he was approximately 25 years of age. Khadijah bint Khuwailid of the clan Banū Asad was an exceedingly noble and wealthy lady who possessed a significant market share in the trade and commerce of Makkah. She sent Muḥammad^{sa} to Syria with her commercial goods and provided the services of her slave, Maysarah who accompanied Muḥammad^{sa} during travel. Due to the diligence, blessings and honesty of Muḥammad^{sa}, God the Almighty blessed this trade venture extraordinarily and much profit was generated. Hence, he returned home from his mission with great success. In the same manner, Muḥammad^{sa} undertook

1 Sunan Abī Dāwūd, Kitābul-Adab, Bābu fī Karāhiyyatil-Mirā’, Ḥadīth No. 4836

2 Sunan Abū Dāwūd, Kitābul-Adab, Bābu Fil-‘Iddah, Ḥadīth No. 4996

3 The Trustworthy (Publishers)

4 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 145, Bābu Qiṣṣati Baḥīrā, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

two or three other trade expeditions to other regions as well.

Marriage to Ḥaḍrat Khadijah^{ra}

Ḥaḍrat Khadijah^{ra} was a widow with children and had married two times, however both of her husbands had passed away. She was a very revered, wealthy, and noble woman. Due to her noble character she was given the title *Ṭāhirah*,¹ which became very well known and was recognized throughout Makkah.² It is for this reason that many people of Makkah presented proposals of marriage to her, but she declined them all. When she had the opportunity to deal with Muḥammad^{sa} she witnessed his great moral qualities, and capabilities, and also found her slave Maysarah satiated with praise for him; she sent a marriage proposal to Muḥammad^{sa} herself. After consulting with Abū Ṭālib, Muḥammad^{sa} accepted this proposal. The relatives of Muḥammad^{sa} and Ḥaḍrat Khadijah^{ra} were gathered and the marriage vows were taken at a dowry of five hundred *Dirham*. At that time Muḥammad^{sa} was 25 years of age and Ḥaḍrat Khadijah^{ra} was of 40. In other words, Ḥaḍrat Khadijah^{ra} was 15 years older than Muḥammad^{sa}. At the time of the marriage of Ḥaḍrat Khadijah^{ra} her father Khuwailid bin Asad had passed away, so her uncle ‘Umar bin Asad took part in the marriage on his behalf.³

Children of Muḥammad^{sa}

All the children of Muḥammad^{sa} were from Khadijah^{ra}, except Ibrahim^{as} who was conceived by Māriyah Qibṭiyyah^{ra}, during the latter age of Muḥammad^{sa}. From Ḥaḍrat Khadijah^{ra}, Muḥammad^{sa} was given three sons named Qāsim^{as}, Ṭāhir^{as} and Ṭayyab^{as}. In some narrations, a young boy named ‘Abdullāh^{as} is also mentioned. However, it is a generally accepted notion that ‘Abdullāh^{as} was the second name given to Ṭayyab^{as}. Among his daughters were Zainab^{ra}, Ruqayyah^{ra}, Ummi Kulthūm^{ra} and Fāṭimah^{ra}. All the children of Muḥammad^{sa} from his wife Khadijah^{ra}, were born prior to his claim to prophethood and thus according to the Arabian custom, Muḥammad^{sa} received

1 The Pure (Publishers)

2 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, Bābu Tazawwujihī ‘Alaihis-Salām min Khadijata binti Khuwailid, p. 373, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Part 1, Dhikru Tazwiji Rasūlillāhi^{sa} Khadijata binti Khuwailid, pp. 62-63, Dāru Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Ar-Rauḍul-Anf, By Imām Abul-Qāsim ‘Abdur-Raḥmān Suhaili, Volume 1, pp. 324-325, Bābu Ḥadithi Tazwiji Rasūlillāhi^{sa} Khadijata^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

the appellation Abul-Qāsim after the name of his eldest son, named Qāsim.

All of the sons of Muḥammad^{sa} passed away in childhood. However, all of his daughters grew to adulthood and accepted Islām. The progeny of none of his daughters lived on except for his youngest daughter Fāṭimatuz-Zahrā^{ra}. His eldest daughter, Zainab^{ra}, was married to Abul-‘Ās bin Rabī’ who was one of the relatives of Ḥaḍrat Khadijah^{ra}. Zainab^{ra} bore Abul-‘Ās a son named ‘Alī and a daughter named ‘Umāmah^{ra}. The son died in infancy, but the daughter grew old and was married to Ḥaḍrat ‘Alī^{ra} after the demise of Ḥaḍrat Fāṭimah^{ra}. However, the progeny of ‘Umāmah^{ra} did not live on. Muḥammad^{sa} held ‘Umāmah^{ra} very dear to himself. Abul-‘Ās^{ra} did not accept Islām for many years after the *Hijrah* to Madīnah due to which Zainab^{ra} was subjected to various hardships. Zainab^{ra} passed away in the life time of the Holy Prophet^{sa}.

Ruqayyah^{ra} and Ummi Kulthūm^{ra} were married to the two sons of the paternal uncle of Muḥammad^{sa} named Abū Lahab. Their names were ‘Utbah and ‘Utaibah. However, in the age of Islām when Abū Lahab began to fiercely oppose the Prophet^{sa} their marriages were nullified prior to the finalization of their marriage. After this Ruqayyah^{ra} and Ummi Kulthūm came into the matrimonial tie of Ḥaḍrat ‘Uthmān bin ‘Affān^{ra} one after the other. This is why he is also referred to as *Dhun-Nūrain*, which means ‘The Possessor of Two Lights’. However, the progeny of both these noble ladies did not advance. Ruqayyah^{ra} had a son ‘Abdullāh^{as} who passed away and Ummi Kulthūm^{ra} had no children at all. Ruqayyah^{ra} passed away during the time period of the Battle of Badr and Ummi Kulthūm^{ra} died after the Fall of Makkah.

Fāṭimah^{ra}, who was the youngest daughter of Muḥammad^{sa}, was most dear to him. After the migration, she was given in marriage to Ḥaḍrat ‘Alī^{ra} from whom two sons, Ḥasan^{ra} and Ḥusain^{ra} were born. Their descendants are known as ‘Syed’. Ḥaḍrat Fāṭimah^{ra} passed away six months subsequent to the demise of the Holy Prophet^{sa}.¹ The children of Ḥaḍrat Khadijah^{ra} from her first two husbands were two sons named Hind and Hāllah as well as a daughter named Hind. By the grace of God, all of them accepted Islām.

1 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 8, Dhikru Banāti Rasūlillāhi^{sa} - Fāṭimata binti Rasūlillāh^{sa}, p. 257, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 4, p. 336, Bābun Fī Dhikri Aulādhil-Kirām, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Reconstruction of the Ka'bah

The event of the reconstruction of the Ka'bah has been discussed to some extent in the second chapter. Since the structure of the Ka'bah was damaged due to an unforeseen occurrence, the Quraish intended to demolish it and began reconstructing it anew. However, in initiating this task, all were hesitant. Since the Ka'bah was the House of God, they feared a calamity might afflict the people of Makkah as a result. At last, Walīd bin Mughīrah, who was quite aged and was one of the leaders of the Quraish, began this work. The people waited for one night so as to ensure that no affliction befall Walīd bin Mughīrah. When they were assured that no harm came to him, all joined together in performing this blessed task. Whilst demolishing the old structure when the Makkans reached the foundations laid by Abraham^{as}, they came to a halt and began the reconstruction upon the original foundations. Coincidentally, it so happened that a ship wrecked upon the coast and its wood was purchased by the Quraish. However, that wood was not sufficient for the complete construction of the roof. Hence, as already mentioned, the Quraish were unable to fully erect this new structure upon the foundations laid by Abraham^{as}, *Khalīlullāh*. Instead to one side a space of approximately 3^{1/2} yards was left incomplete. Various other alterations were also made by the Quraish; however, these have already been mentioned, hence repetition is unnecessary.

Whilst reconstructing the Ka'bah, when the Quraish reached the place of the *Hajar-e-Aswad*, the tribes among the Quraish fell into a vehement dispute in regards to which tribe would place the *Hajar-e-Aswad* upon its permanent place. Naturally, every tribe longed for this honour. So much so that people prepared themselves to take up arms and some, according to the custom of the *Jāhiliyyah*, filled goblets with blood and drenched their fingers into it while taking firm oaths that they would die in battle lest this honour escape their tribe. Due to this dispute, the construction of the Ka'bah was brought to a halt for many days. At last, Abū Umaiyyah bin Mughīrah presented a resolution that whosoever is seen entering the *Haram*, before all else the following morning, would be appointed an arbitrator upon us and thus pass a judgement as to what shall be done in this regard. The decree of God was such that when eyelids rose the next morning all eyes noticed Muḥammad peace be upon him entering the *Haram*. When they saw Muḥammad^{sa}, the Makkans unanimously cried out "*Amīn! Amīn!*" and said, "*We are content with his decision*". As Muḥammad^{sa} moved closer, the matter was presented before him for judgement. By the

succour of Allāh, Muḥammad^{sa} resolved the matter in such a way as stunned the leaders of the Quraish who called out in acclamation. Muḥammad^{sa} took his mantle and placed the black stone upon it. Then he handed the corners of this cloth to all the leaders of the Quraish and ordered them to lift up the stone simultaneously. Therefore, everyone lifted up the cloth and none harboured feelings of resentment. This occurrence was also an allegorical reference by God, to the fact that the tribal leaders of the Quraish, who stand upon the brink of war, would now be united upon a focal point by that holy personage. When the black stone was brought before its original resting point, Muḥammad^{sa} took hold of it by his blessed hands and positioned it upon its place.¹ As mentioned earlier, this occurrence was an allegorical reference to the fact that soon, the corner stone of the edifice of prophethood would be established upon its rightful place by Muḥammad^{sa}, the Messenger of God.²

As far as the date of the construction of the Ka'bah is concerned, historians merely state that this incident occurred when Muḥammad^{sa} was 35 years of age. However, if the conditions of those times are kept in mind while analyzing the situation, it will be learnt that a substantial time would have been required to collect the raw-material for the new building and to demolish the old building. Therefore, the most conceivable theory is that the preparation of this work had begun in the primary years of the life of Muḥammad^{sa}. Moreover, the raw materials, such as stone and wood were already being gathered gradually. Thus, there is a *Saḥīḥ*³ narration which states that:

Once the Prophet^{sa} was gathering stones for the reconstruction of the Ka'bah when his uncle 'Abbās said, "O Nephew! Place your waist cloth on your shoulder

1 * Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 213, Bābu Dhikri Bāqil-Akhhbārī 'anil-Kā'ini min Amri Rasūlillāhi^{sa} Qabla an-Yunabba'a, Dārul-Fikr, Beirut, Lebanon, (2002)

* As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 155, Bābu Ḥadīthi Bunyānil-Ka'bati wa Ḥukmi Rasūlillāhi^{sa} baina Quraishin fi Waḍ'il-Ḥajri, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Part 1, Dhikru Ḥaḍūri Rasūlillāhi^{sa} Hadma Quraishil-Ka'bata wa Banā'uhā, p. 69, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, First Edition (1996)

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Bābu Bunyānil-Quraishil-Ka'bah, Volume 1, pp. 381-382, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 115, Baqiyyatu Akhhbārī Banā'il-Ka'bah, Muwassasatu Shu'bān, Beirut

2 Psalm (118:22)

3 Authentic (Publishers)

so that you are not scraped by stones". The Holy Prophet^{sa} did comply with his uncle's order but since a portion of his parts of concealment became exposed, he fell to the ground in shame, his eyes were petrified and he hurriedly cried out, "My garment! My garment!" until the Prophet^{sa} was able to arrange his clothes.¹

This incident is such as can be attributed only to the early years of Muḥammad^{sa}. Moreover, past historians have also written that this occurrence is from the young age of Muḥammad^{sa}.² However, there is no doubt that the instance of Muḥammad^{sa} assuming the role of an 'arbitrator' in regard to the placement of the sacred black stone happened in a latter period of his life. This is because it has been narrated that when the people witnessed Muḥammad^{sa} enter the Ka'bah they cried out the words, "Amīn! Amīn!" It is evident that Muḥammad^{sa} gained this honourable designation only after his honesty and trustworthiness in daily affairs had become manifest and was accepted, as is the light of day.

Service of Zaid bin Hārithah

Ḥakīm bin Ḥizām, the nephew of Ḥaḍrat Khadijah^{ra}, was a merchant who constantly moved about with various trade caravans. Once he purchased a few slaves during a trade expedition and gifted one of them to Ḥaḍrat Khadijah^{ra}. The name of the slave gifted to Ḥaḍrat Khadijah^{ra} was Zaid bin Hārithah. In actuality, Zaid belonged to a free family, but during a plunder he was taken captive and was made a slave forcefully. Khadijah^{ra} found Zaid to be wise and intelligent, so she entrusted him to Muḥammad^{sa}.

It was always the practice of the Holy Prophet^{sa} that he would treat his servants and slaves with extreme love like his own kith and kin. Hence, Muḥammad^{sa} was affectionate to Zaid. Since Zaid possessed a sincere heart, he also developed love for Muḥammad^{sa}. Meanwhile, Zaid's father Hārithah and paternal uncle Ka'b came to Makkah while looking for him. Both of them presented themselves before the Holy Prophet^{sa} and with great humility

1 Ṣaḥīḥ Bukhārī, Kitābu Faḍā'il-Ṣaḥābah, Bābu Bunyānil-Ka'bah, Ḥadīth No. 3829

2 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 146, Bābu Qiṣṣati Baḥīrā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥu 'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, Bābu Bunyānil-Qurāishil-Ka'bah, Volume 1, pp. 383, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Ar-Rauḍul-Anf, By Imām Abul-Qāsim 'Abdur-Raḥmān Suhailī, Volume 1, p. 318, Bābu Qiṣṣati Baḥīrā, Dārul-Kutubil-'Ilmiyyah, Beirut

requested the freedom of Zaid, thus that he may return home with them. Muḥammad^{sa} responded, *“Absolutely! If Zaid wishes to leave with your I delightedly give him permission to do so”*. At this, Zaid was called upon and was asked by Muḥammad^{sa}, *“Zaid, Do you recognize these people?”* *“Yes,”* responded Zaid, *“they are my father and paternal uncle”*. Muḥammad^{sa} said, *“They have come to take you. If you wish to leave with them, I gladly give you permission to do so.”* *“I shall not leave you on any account,”* answered Zaid, *“to me, you are far dearer than my own uncle or father.”* Zaid’s father responded with great anger and grief, *“What? Do you give preference to a life of slavery over that of freedom?”* *“Yes,”* responded Zaid, *“for I have witnessed such virtues in him as now, I can give preference to none above him.”*

When Muḥammad^{sa} heard this response he immediately stood up and took Zaid to the Ka’bah and announced in a loud voice, *“O People! Remain witness that as of this day I free Zaid and make him my son. He shall be my heir and I shall be his.”* When Zaid’s uncle and father observed this sight, they were astounded. They happily left Zaid with Muḥammad^{sa}. Since then, Zaid bin Ḥārithah became known as Zaid bin Muḥammad.¹ However, after the Ḥijrah, God revealed a commandment that it is unlawful to take an adopted child as an actual son.² Upon this, Zaid was once again given his original name, Zaid bin Ḥārithah. Nonetheless, the loving conduct of the ever-loyal Muḥammad^{sa} remained unaltered with this ever-sincere servant, rather, it increased day after day. After the demise of Zaid, the Holy Prophet^{sa} extended the same graciousness and love to his son Usāmah bin Zaid^{ra} who was born of Ummi Aiman^{ra}, a servant of the Prophet^{sa}.

In addition to the honourable distinctions of Zaid^{ra}, one is that among all the companions of the Prophet^{sa}, only his name is specifically mentioned in the Holy Qur’ān.³

‘Alī bin Abī Ṭālib taken into the Care of Muḥammad^{sa}

Abū Ṭālib was a very respectable man. However, he suffered from poverty and his subsistence was only by grave hardship. Particularly, as a result of the drought in Makkah during those days, Abū Ṭālib was the victim of great suffering. When Muḥammad^{sa} noticed the anguish of his paternal uncle

1 * Usdul-Ghābah, Volume 2, pp. 141-142, Zaidubnu Ḥārithah^{ra}, Dārul-Fikr, Beirut (2003)

* As-Sirāṭun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 188, Bābu Islāmi Zaidibni Ḥārithah^{ra} Thāniyyan, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Al-Aḥzāb (33:5)

3 Al-Aḥzāb (33:38)

Abū Ṭālib, he approached his uncle ‘Abbās and proposed that, “Your brother Abū Ṭālib lives in a state of difficulty. Would not it be worthy, if from his sons you took one to your home and I bring one to my home.” ‘Abbās agreed to this proposal and both of them went to Abū Ṭālib and offered this proposal. Among his children, Abū Ṭālib dearly loved his son ‘Aqīl, hence he said, “Leave ‘Aqīl with me and if you wish take the others into your care.” Therefore, Ja‘far was taken into the guardianship of ‘Abbās and ‘Alī^{ra} was taken by Muḥammad^{sa}. Ḥaḍrat ‘Alī^{ra} was approximately six to seven years of age and from that day he remained in the blessed custody of Muḥammad^{sa}.¹

Luminosity of Dawn

Muḥammad^{sa} had now reached the ripe age of 40 years. The time had come for the light of dawn to manifest itself upon the Eastern horizon. Muḥammad^{sa} never intermingled with the general society of Makkah. For he was one who desired solitude and during this time, his disposition was such as day and night, he would remain in seclusion longing for Allāh the Exalted, diligently occupied in his remembrance. At a distance of three miles from Makkah towards Minā, in the left is the mountain of Ḥirā, wherein is a cave, famously known as the Cave of Ḥirā. During this time, it was the general practice of Muḥammad^{sa} to retreat to this cave and would occupy himself in deep meditation and remembrance of God. Ordinarily, he would take sufficient food with him and would not return to Makkah for many days. Sometimes, Ḥaḍrat Khadijah^{ra} also accompanied him. It is this very time period, which has been referred to as ‘the era of the search for truth’ in the Noble Qur’ān. Therefore, God Almighty states:

وَوَجَدَكَ ضَالًّا فَهَدَىٰ

“And He found thee wandering in search for Him and guided thee unto Himself.”²

It was during this time that the commencement of righteous and true dreams

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 187, Bābu Dhikri anna ‘Aliyyabna Abī Ṭālibin Awwalu Dhakarin Aslama, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Usdul-Ghābah, Volume 3, pp. 588, ‘Aliyyubnu Abī Ṭālib^{ra}, Dārul-Fikr, Beirut (2003) Aḍ-Ḍuḥā (93:8)

dawned upon Muḥammad^{sa}, which are mentioned to have lasted for a period of six months.¹ It was as if the primary stage of the prophethood of the Holy Prophet^{sa}. Therefore, Ḥaḍrat ‘Ā’ishah^{ra} narrates:

أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مِنَ الْوَحْيِ الرُّؤْيَا الصَّالِحَةُ فِي النَّوْمِ. وَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ وَحُبِّبَ إِلَيْهِ الْخَلَاءُ فَكَانَ يَخْلُو بِغَارِ حِرَاءَ فَيَتَحَنَّنُ فِيهِ وَهُوَ التَّعَبُّدُ اللَّيَالِي ذَوَاتِ الْعَدَدِ قَبْلَ أَنْ يَنْزِعَ إِلَى أَهْلِهِ وَيَتَزَوَّدُ لِذَلِكَ ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ. فَتَزَوَّدُ لِمِثْلِهَا حَتَّى جَاءَهُ الْحَقُّ وَهُوَ فِي غَارِ حِرَاءَ

The commencement of (Divine) Revelation to Allāh’s Messenger^{sa} was in the form of righteous (true) dreams which he would see during his sleep. Every dream came true like bright daylight. During that time period, solitude and seclusion had become very dear to him. He used to go to the cave of Ḥirā where he would worship (Allāh alone) and continuously engage himself in worship for many nights. Then he would come back and take more food with him. Upon its exhaustion he would return to Khadijah^{ra} and take his food again. He was still in this state when suddenly the truth from God descended upon him. At that time he was in the cave of Ḥirā.²

1 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 386, Bābu Mab’athin-Nabī^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bābu Bad’il-Waḥī, Ḥaḍīth No. 3

V

A Glance at the Early Life

V

A Glance at the Early Life

A Paucity of Narrations

Now the first era of the life of the Holy Prophet^{sa} has come to an end. Yet a sense of contentment is missing and the heart does not let the hand stop writing. It appears as if the events of the first 40 years of the life of the Holy Prophet^{sa} are not preserved with such details as were the events of the latter era. This is very natural because the way he was looked upon in the time of his prophethood, was missing in that first period. Still, had early historians exerted more attention on the period of life prior to prophethood and had sought events with greater diligence and effort, many additional details could have been found. However, the information currently present, as compared to other previous prophets, is far greater. This information is sufficient evidence of the magnificent holy and pure life of the Holy Prophet^{sa} prior to his advent.

Illiteracy of the Holy Prophet^{sa}

Readers have probably noted that in this 40 year lifespan, no allusion has been made to the education of the Holy Prophet^{sa}. In actuality, the level of education in Arabia was very low, and in this regard, there was little difference between the nobles and commoners. As a matter of fact, even influential chieftains were generally as uneducated and illiterate as were the common people. There is no doubt that educated individuals were found here and there throughout the country. Such people were found more in Makkah as compared to other places. However, it is proven that the Holy Prophet^{sa} was completely illiterate and uneducated.¹ It seems as if it was the hand of God in the illiteracy of the Holy Prophet^{sa}, so that the grandeur of his scholarly miracle could be

further magnified. Along with this, we learn that many letters and treaties, etc. were often prepared before the Holy Prophet^{sa} and were continually observed by him during the period of his prophethood. As a result, he developed a recognition of letters to some extent, later on in his life. Therefore, it becomes evident from one *Ḥadīth*, that on the occasion of the Treaty of Ḥudaibiyah whilst the treaty was being prepared, the Holy Prophet^{sa} crossed the words ‘*Rusūlullāh*¹’ by his own hand and wrote ‘*Ibn ‘Abdullāh*’ in its place after the infidels objected to it.² It is quite possible that the use of the root word كَتَبَ in *Ḥadīth* about that occasion, meaning ‘to write’, could also imply ‘to get written’. This is because, sometimes, ‘writing’ and ‘to get written’ is denoted by the same word in general conversation. In this case, the meaning (of the word كَتَبَ) would be that the portion of the treaty which the Holy Prophet^{sa} crossed, was crossed by his own hand, but whatever was written afterwards was written by his scribe. In any case, whichever meaning is accepted, it does not affect the illiteracy of the Holy Prophet^{sa}.

Circle of Friends

Prior to his prophethood, the circle of friendly relations of the Holy Prophet^{sa} seems to be quite limited. This is because the Holy Prophet^{sa} was one to prefer seclusion from the beginning and never intermingled with the common society of Makkah during any part of his life. However, there were a few individuals with whom the Prophet^{sa} possessed a relationship of friendship. The most distinct among them was Ḥaḍrat Abū Bakr^{ra}, also known as, ‘Abdullāh bin Abī Quḥāfah, who belonged to a noble family of the Quraish. On account of his nobility and aptitude, his people looked upon him with great reverence. Next to him was Ḥakīm bin Ḥizām^{ra} who was the nephew of Ḥaḍrat Khadijah^{ra}. He was a man of exceptionally decent nature. In the beginning, he did not accept Islām, yet he held feelings of sincerity and love for the Holy Prophet^{sa}. Ultimately, his natural propensity drew him to Islām. The Holy Prophet^{sa} also had relations with Zaid bin ‘Amr. He was a near relative of Ḥaḍrat ‘Umar^{ra} and was among those who had abandoned polytheism even in the time of the *Jāhiliyyah*. He attributed himself to the Abrahamic Religion, but passed away prior to the advent of Islām.

1 Messenger of Allāh (Publishers)

2 Ṣaḥīḥ Bukhārī, Kitābuṣ-Ṣulḥ, Bābu Kaifa Yuktabu Hādḥā mā Ṣālaḥa Fulānubnu Fulānin, Ḥadīth No. 2699

The Prophet's^{sa} Religion Prior to his Commission

Since Islām with its detailed injunctions was revealed later, no one can claim or has ever asserted that the Holy Prophet^{sa} was a follower of Islāmic injunctions prior to its revelation. However, it is evidently proven from history that the Holy Prophet^{sa} in conformity to his pure nature, always refrained from the filthy rituals of the Arab society and never practised idolatry. Therefore, during the time of his prophethood, the Holy Prophet^{sa} used to say to Ḥaḍrat 'Ā'ishah^{ra}, *"I have never eaten from the sacrificial offerings made to idols"*.¹ Ḥaḍrat 'Alī^{ra} relates in a narration that once someone said to the Holy Prophet^{sa}, *"O Messenger of Allāh, have you ever worshiped idols?"* The Prophet^{sa} replied, *"No."* Then the people inquired, *"Have you ever consumed alcohol?"* The Prophet^{sa} responded, *"No."* Then he said, *"I have always detested these things, but prior to Islām, I had no knowledge of religious law or faith"*.²

The Prophet's^{sa} Virtues and Manners

It has already been mentioned that prior to his advent, the Prophet^{sa} was renowned by the title of *Al-Amīn* among the Quraish. This is conclusive evidence of his trustworthiness, honesty and high morals. Such was the level of his honesty in speech as even a bitter enemy the likes of Abū Jahl, once during the time of prophethood, addressed the Holy Prophet^{sa} saying:

إِنَّا لَا نُكَذِّبُكَ وَلَكِنْ نُكَذِّبُ بِمَا جِئْتَ بِهِ

*"O Muḥammad^{sa}! We do not consider you to be a liar but we consider that which you have brought to be a lie."*³

Abū Sufyān was presented before Heraclius, King of Rome. Heraclius questioned him about the Holy Prophet^{sa}:

هَلْ كُنْتُمْ تَتَّبِعُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟

1 As-Sīratul-Ḥalbiyyah, By 'Allāmah Abul-Farj Nūr-ud-Dīn 'Alī bin Ibrāhīm, Volume 1, p. 180, Bābu Mā Ḥafīẓahullāhu Ta'ālā bihi fī Ṣigharihi^{sa} min Amril-Jāhiliyyah, Dārul-Kutubil-'Ilmiyyah, Beirut, First Edition (2002)

2 As-Sīratul-Ḥalbiyyah, By 'Allāmah Abul-Faraj Nūr-ud-Dīn 'Alī bin Ibrāhīm, Volume 1, p. 182, Bābu Mā Ḥafīẓahullāhu Ta'ālā bihi fī Ṣigharihi^{sa} min Amril-Jāhiliyyah, Dārul-Kutubil-'Ilmiyyah, Beirut, First Edition (2002)

3 Sunan At-Tirmidhī, Kitābut-Tafsīr, Bābu wa minal-An'āmi, Ḥadīth No. 3064

“Prior to his claim have you ever seen this man lie?”

At that time, Abū Sufyān was at war with the Holy Prophet^{sa}, but upon this question, he was unable to give any answer other than لا, meaning “No”.¹ Umaiyyah bin Khalaf was a vehement enemy of the Holy Prophet^{sa}, but when Sa’d bin Mu’adh informed him of the prophecy of his death made by the Holy Prophet^{sa}, he lost all senses, and in anxiety mentioned this to his wife, saying:

وَاللّٰهُ مَا يَكْذِبُ مُحَمَّدٌ اِذَا حَدَّثَ

“By God, when Muḥammad speaks, he does not lie.”²

Then, An-Naḍr bin Al-Ḥārith was among the fervent enemies of Islām, but when he heard someone say that (God-forbid) “Muhammad^{sa} is a liar”, he said at once:

قَدْ كَانَ مُحَمَّدٌ فِيكُمْ غُلَامًا حَدَّثَنَا أَرْضَاكُمْ فِيكُمْ وَاصْدَقَكُمْ حَدِيثًا وَاعْظَمُكُمْ أَمَانَةً
حَتَّى إِذَا رَأَيْتُمْ فِي صُدْغِيهِ الشَّيْبَ وَجَاءَكُمْ بِمَا جَاءَكُمْ بِهِ قُلْتُمْ سَاحِرٌ لَا وَاللّٰهِ مَا
هُوَ بِسَاحِرٍ.

“Muhammad was a child among you and he was the most virtuous of all. He was the most honest in speech and the most trustworthy – and this remained your view of him until you observed his hair turning grey and he reached his old age, and he brought to you that which he brought. Then you began to say that he is a magician and a liar. By God, he is not a liar nor is he a magician.”³

By this statement An-Naḍr bin Al-Ḥārith meant the same as Abū Jahl,

1 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bāb No. 6, Ḥadīth No. 7

2 Ṣaḥīḥ Bukhārī, Kitābul-Manāqib, Bābu ‘Alāmātin-Nubuwwati fil-Islām, Ḥadīth No. 3632

3 * Ash-Shifā’, By Al-Qādī Abul-Faḍl ‘Ayād bin Mūsā, Part 1, p. 90, Bābuth-Thānī fī Takmilillāhi Ta’ālā lahul-Maḥāsina Khalqan wa Khuluqan Faṣḥun wa ammā ‘Adluḥū^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, (2002)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 224, Bābu Mā Dāra Baina Rasūlillāhi^{sa} wa Baina Ru’usā’i Quraishin wa Tafsīril-Kahf, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

that is to say “We do not consider Muḥammad^{sa} to be a liar, but consider the religion he has brought to be a lie.”

When the Holy Prophet^{sa} began the propagation of Islām and gathered the Quraish upon a hillock and said to them, “If I tell you that a large army is gathered behind this hillock ready to launch an assault against you, will you believe me?” Even though this apparently seemed impossible, everyone responded:

نَعَمْ مَا جَرَّبْنَا عَلَيْكَ إِلَّا صِدْقًا

“Yes, we shall believe you, for we have always found you truthful.”¹

The Holy Prophet^{sa} responded:

“Then I tell you this - the chastisement of God approaches, from which you should save yourselves.”

All of these testimonies are of the most vehement of enemies. No testimony is required from the believers because their acceptance is in itself a powerful testimony. However, at this instance, I cannot rest without including the testimony of the wife of the Holy Prophet^{sa}, Ḥadrat Khadījah^{ra}. When the angel of God first came to the Prophet^{sa} with revelation and the Holy Prophet^{sa} apprehensively said to Khadījah^{ra}, “I fear for myself”, Khadījah^{ra}, who was intimately aware of his life, naturally said the following words:

كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحْمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرَى الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ.

“Nay! Nay! By God, Allāh shall never dishonour you. You treat your kith and kin with love, and are truthful, and mitigate the burdens of others. You have brought together lost virtues within yourself, and you are hospitable, and you assist others in the way of truth.”²

1 * Ṣaḥīḥ Bukhārī, Kitābut-Tafsīr, Bābu Wa minash-Shu‘arā’i, Ḥadīth No. 4770

* Ṣaḥīḥ Muslim, Kitābul-Imān, Bābun Wandhir ‘Ashiratakal-Aqrabin, Ḥadīth No. 508

2 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bāb No. 3, Ḥadīth No. 3

This testimony is of that venerable lady who day and night, while sitting and standing, eating and drinking, while sleeping and awake, observed the Holy Prophet^{sa}.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ¹

1

O Allāh, bless Muḥammad^{sa} and grant him peace and prosperity' (Publishers)

VI

Commencement of Prophethood

VI

Commencement of Prophethood

Rise of the Sun

The light of dawn was about to manifest itself upon the eastern horizon and the sun which was to illuminate the whole world was about to rise. The Holy Prophet^{sa} would regularly retreat to the Cave of Ḥirā, and would engage himself in the worship of God in a manner of his own. The commencement of true dreams had begun and the Holy Prophet^{sa} spent six months in this very state.¹

It was now that the Holy Prophet^{sa} had reached the age of forty and his disposition had attained the maturity of prophethood and apostleship. It was among the last ten days of the blessed month of Ramaḍān and a Monday. As per custom, the Holy Prophet^{sa} was in the Cave of Ḥirā, and was engaged in the worship of God, when suddenly an unfamiliar being appeared before him. This divine messenger, who was Gabriel^{as}, the angel of God, addressed the Holy Prophet^{sa} and said, اقْرَأْ, “read”, in other words, ‘speak’ or ‘convey to the people’.² The Holy Prophet^{sa} responded, مَا أَنَا بِقَارِئٍ, “I cannot read”, meaning, ‘I cannot bear this responsibility’.³ When the angel heard this reply he took hold of the Holy Prophet^{sa} and tightly pressed him against his breast and after releasing him said, اقْرَأْ but the response of the Holy Prophet^{sa} remained the same. The angel took hold of him again and firmly squeezed him and after releasing him said,

1 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, p. 386, Bābu Mab’athin-Nabī^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 The word اقْرَأْ also means to convey a message, as is said, اقْرَأْ مِنِّي السَّلَامَ, in other words, ‘Convey my greetings to him’. Refer to Aqrabul-Mawārid, Volume 4, p. 296, under the word “Qara’a” (Author)

3 This response was similar to that given by Ḥaḍrat Moses^{as} that ‘I am not capable of prophethood, this task should be assigned to someone else’, but who is more aware of the one who is capable of prophethood than Allāh himself. (Author)

أَقْرَأَ but the same hesitation remained. Upon this, the divine messenger took hold of the Holy Prophet^{sa} a third time and clinched him very tightly, such as by embracing the Holy Prophet^{sa} he would leave an impression upon his heart. After having confirmed that the disposition of the Holy Prophet^{sa} was ready to accept this message, he released the Holy Prophet^{sa} and said:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۖ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۖ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝
الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

“Read (i.e., speak or convey) thou in the name¹ of thy Lord Who created. He created man from a clot of blood. Aye! Read! And thy Lord is most honourable and eminent. Who taught man by the pen. Taught man what he knew not².”³

After this dialogue the angel disappeared but the Holy Prophet^{sa} was left in a state of deep anxiety and restlessness and his heart was panting, for only God knew what this matter was and what was about to take place. In this state, the Holy Prophet^{sa} hurriedly left the Cave of Hīrā, returned home, and said to Khadījah^{ra}, زَمِّلُونِي زَمِّلُونِي, “Cover me with a mantle! Cover me with a mantle!” When Hadrat Khadījah^{ra} witnessed the state of her beloved husband, she became worried and quickly covered the Holy Prophet^{sa} with a mantle. When he was somewhat calmed and his anxiety had lessened, the Holy Prophet^{sa} related the entire event to Ḥaḍrat Khadījah^{ra} and in the end said, لَفَدْتُ خَشِيْتُ عَلَى نَفْسِي, “I have begun to fear for my life”, but Khadījah^{ra}, who was well acquainted with the nature of the Holy Prophet^{sa}, said:

كَأَلَّا أَبْشِرُ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا إِنَّكَ لَتَصِلُ الرَّحْمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ
الْكُلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرَى الضَّيْفَ وَتُعِينَ عَلَى نَوَائِبِ الْحَقِّ

“Nay, nay, such can never happen, rather glad tidings be to you. By God,

1 In this case, according to syntax structure, the word اسم is the object of أَقْرَأَ. In light of the rules of Arabic grammatical syntax, in some instances the letter ب is added additionally to the object of أَقْرَأَ. Refer to Aqrabul-Mawārid, Volume 4, p. 296, under the word قَرَأَ (Author)

2 In other words the time has now come when, through the pen, innovative sciences should be taught to mankind. (Author)

3 * Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bābu Minhu, Ḥaḍīth No. 3

* Al-‘Alaḳ (96:2-6)

Allāh shall never disgrace you. You treat your kith and kin with love. You are truthful, and assist others in discharging their responsibilities, and have gathered within yourself lost virtues. You are hospitable, and a helper to others in the way of truth.”¹

Then Ḥaḍrat Khadijah^{ra} took the Holy Prophet^{sa} to her cousin Waraqah bin Nawfal, who had abandoned polytheism and become a follower of the Christian religion. He was somewhat acquainted with the scriptures of past prophets. He was now old and had lost his eyesight as well. When Ḥaḍrat Khadijah^{ra} reached there with the Holy Prophet^{sa}, she said, “Brother! Would you kindly listen to your nephew?” He said, “Yes, what is the matter.” The Holy Prophet^{sa} related the entire occurrence. When Waraqah heard the entire account, he said, “This is the same angel who brought revelation to Moses^{as}. O would that I had power. Would that I remain alive until your people banish you from your homeland.” The Holy Prophet^{sa} inquired in amazement, *أَوُْمُخْرِجِي هُمْ*, “Shall my people banish me?” “Yes,” responded Waraqah, “no prophet came with whom his people did not harbour enmity and if I remain alive until that time, I shall assist you to the utmost of my capability.” However, Waraqah could not witness that time, because he passed away shortly thereafter.²

Fatrat-e-Wahī³

After this the decent of revelation came to a temporary halt⁴ and remained as such for a certain period in time (the approximation of which, according to a narration related by Ibni ‘Abbās has been mentioned as 40 days).⁵ This period in time is known as the ‘Time of Fatrat’. It was as if, the illumination of the sun of apostleship was seen and then disappeared. A droplet of water fell upon the parched lips of the Holy Prophet^{sa} and then the clouds dispersed. The Holy Prophet^{sa} spent these days in a state of grave anxiety and restlessness. Day and night, whilst sitting and standing, the same thought preoccupied him – God knows what this affair is and what is to happen hereafter. What significance does the appearance of this unfamiliar and invisible messenger

1 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bābu Minhu, Ḥadīth No. 3

2 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bābu Minhu, Ḥadīth No. 3

3 An Interval in Revelation (Publishers)

4 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bābu Minhu, Ḥadīth No. 3

5 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, p. 441, Bābu Marātibil-Waḥī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

hold? Is this message and salutation truly from God, or is it a hidden reflection of my own soul? These questions greatly perplexed the Holy Prophet^{sa}, and it is mentioned in *Ḥadīth* that during these days the Prophet^{sa} experienced such anxiety that many times he would climb to the top of a mountain and contemplate dropping himself, thus putting an end to his life. Upon every such instance, an angel of God would say, “Look here Muḥammad, withhold yourself, verily you are the Messenger of Allāh.” Upon hearing this voice, the Holy Prophet^{sa} would restrain himself, but whenever such a state of unease and restlessness would overtake him, he would again consider ending his life.¹

It is quite possible that the above mentioned *Ḥadīth*, is not to be taken in the literal sense. The actual purport may be that the Holy Prophet^{sa} was under the apprehension that the viewing of that invisible angel might be a reflection of his own thoughts, or might be a trial from God. Thus, the Holy Prophet^{sa} intended to humble his own soul and by vanquishing and overpowering it, was as if for the sake of Allāh, to slay it completely. In this case, to throw oneself from a mountain would be comprehended as a metaphor. Whatever the meaning may be, for the Holy Prophet^{sa}, these days were days of trepidation. In this very state of anguish, one day, the Holy Prophet^{sa} was returning home from the Cave of Ḥirā when suddenly he heard a voice, as if someone was addressing him. The Holy Prophet^{sa} looked forward and behind, right and left, he looked in every direction but could not see anything. Ultimately, the Holy Prophet^{sa} looked up and saw the very same angel he had encountered in the Cave of Ḥirā. He saw him sitting upon a magnificent chair which extended between the heaven and the earth. When the Holy Prophet^{sa} witnessed this vision, he was frightened and quickly returned home dismayed, and said to Ḥaḍrat Khadijah^{ra}, دَنُّوْنِي دَنُّوْنِي, “Place a mantle over me! Place a mantle over me!” Khadijah^{ra} hurriedly covered him with a mantle and the Holy Prophet^{sa} lay down. As soon as the Prophet^{sa} lay down, he heard a majestic voice:

يَا أَيُّهَا الْمَدَّثِرُ ۖ قُمْ فَأَنْذِرْ ۖ وَرَبَّكَ فَكَبِّرْ ۖ وَثِيَابَكَ فَطَهِّرْ ۖ وَالرُّجْزَ
فَاهْجُرْ ۖ

“O thou that has wrapped thyself with thy mantle! Arise and wake others at the name of God. And thy Lord do thou magnify. And thy heart do thou purify.

And abstain from all forms of polytheism.”

After this, the constant descent of revelation began.¹

Commencement of Preaching

Now that the disposition of the Holy Prophet^{sa} had settled and calmed, he began to invite people to the unity of God, the Most High, and propagated teachings against polytheism. In the beginning, the Holy Prophet^{sa} did not preach his mission openly; rather, he began this process with extreme silence and kept his teachings confined to his close circle of friends.²

The Message of Islām

Although the true place for the elaboration of the doctrinal framework brought by the Holy Prophet^{sa} shall come ahead, at this point, it seems necessary to include a brief outline of Islām, so that our readers may become aware of the mission of the Holy Prophet^{sa} and its principle injunctions. Thus, it should be known that the name of the religion presented by the Holy Prophet^{sa} is ‘Islām’, which means complete submission to God, and this is the true essence of the teachings brought by the Holy Prophet^{sa}. The first and foremost principle of the religion is the unity of God, the Exalted. In other words, the Creator and Lord of this world is one God, who in His being and attributes is alone and un-associated. He has existed from time immemorial and shall remain forever. He is the Creator and Sustainer of all that is in the earth and in the heaven. For this reason, none save Him, is worthy of worship and all deities fashioned by people, aside God, are fictitious and vain. This is the first and most important principle which the Holy Prophet^{sa} presented before the people of Makkah. The second principle presented by the Holy Prophet^{sa} was that Allāh the Exalted created this world for a particular purpose and that people should recognize Him and then adorn themselves with His attributes,

1 * Al-Muddaththir (74:2-6)

* Ṣaḥīḥ Bukhārī, Kitāb al-Tafsīr Sūrat al-Muddaththir, Bābun Wa Rabbaka Fakabbir, Ḥadīth No. 4924

* Ṣaḥīḥ Bukhārī, Kitāb al-Bad’ il-Waḥī, Bāb al-Minḥa, Ḥadīth No. 4

2 * Sharḥ ul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, p. 461, Bābul-Ijhārī bi Da’watiḥi, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikḥ ul-Ṭabarī, By Abū Ja’far Muḥammad bin al-Jarīr Ṭabarī, Volume 2, p. 221, Bāb al-Dhikr al-Khabrī ‘ammā kāna min Amrin-Nabī^{sa} ‘inda Ibtidā’illāhi Ta’ālā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

thus creating a life of eternal advancement. For this purpose, He has divided human life into two parts. One is the life of this world, which is the *Dārul-‘Amal*¹ and the other is the life of the hereafter, which is the *Dārul-Jazā’*,² and death is the separating boundary between these two lives. The third principle which the Holy Prophet^{sa} presented was that Allāh the Exalted raises messengers and prophets for the guidance of this world, who acquire divine knowledge from God and thus administer the guidance of man. Such prophets have passed in every nation, country, and era, and among them, the Holy Prophet^{sa} is but one messenger of God. These are the three fundamental laws which were the basis of the initial mission of the Holy Prophet^{sa}. However, as time passed on, various other principles followed by their derivative institutions of law and detailed elaboration continued to be revealed, until the teachings brought by the Holy Prophet^{sa} attained perfection in the form of the Holy Qur’ān. The Holy Prophet^{sa} was the chief of the peoples of ancient and modern times; the seal of the prophets and was the one to bring the last and perfect law.

The First Muslim

When the Holy Prophet^{sa} began the propagation of his mission, the first to believe was Ḥaḍrat Khadijah^{ra}, who did not hesitate, even for a moment. There is a discord among historians in reference to who the first convert among the men was after Ḥaḍrat Khadijah^{ra}. Some name Ḥaḍrat Abū Bakr ‘Abdullāh bin Abī Quhāfah^{ra} while others say Ḥaḍrat ‘Alī^{ra}, whose age, at that time, was only ten years. Others assert that the freed slave of the Holy Prophet^{sa}, Ḥaḍrat Zaid bin Ḥārithah^{ra} was the first one to embrace Islām. However, to us, this argument is useless. Ḥaḍrat ‘Alī^{ra} and Zaid bin Ḥārithah^{ra} were among the house-folk of the Holy Prophet^{sa} and lived with him as his own children. They were to follow whatever was said by the Holy Prophet^{sa}, as a matter of fact, no verbal declaration was necessary. Thus, their names need not be included. Among the rest, Ḥaḍrat Abū Bakr^{ra} is unanimously accepted as the first and foremost in his acceptance of Islām. Therefore, with regards to Ḥaḍrat Abū Bakr^{ra}, Ḥassān bin Thābit Anṣārī^{ra}, the court poet of the Holy Prophet^{sa}, says:

1 The World of Deeds (Publishers)
2 The World of Recompense (Publishers)

إِذَا تَذَكَّرْتَ شَجَوًّا مِنْ أَخِي ثَقَّةٍ فَادْكُرْ أَخَاكَ أَبَا بَكْرٍ بِمَا فَعَلَا
خَيْرَ الْبَرِيَّةِ اتَّقَاهَا وَأَعَدَّلَهَا بَعْدَ النَّبِيِّ وَأَوْفَاهَا بِمَا حَمَلَا
الثَّانِي التَّالِي الْمَحْمُودَ مَشْهُدَهُ وَأَوَّلَ النَّاسِ مِنْهُمْ صَدَقَ الرُّسُلَا

Meaning, “Whenever a compassionate reminiscence of any of your noble bretheren rise in your heart, remember your brother Abū Bakr^{ra} as well, on account of his virtues – worthy of remembrance. After the Holy Prophet^{sa}, he was the most righteous and most just of all men and the greatest of those who fulfill their responsibilities. Indeed, it was Abū Bakr^{ra} who was the second individual with the Holy Prophet^{sa} in the Cave of Thaur, who had effaced himself in the obedience of the Prophet^{sa}. Whatever task he would undertake, he would make it beautiful, and he was the first of all people to believe in the Messenger.”¹

Due to his nobility and abilities, Ḥaḍrat Abū Bakr^{ra} was greatly honoured and respected by the Quraish, and in Islām he acquired a status which no other companion has attained. Ḥaḍrat Abū Bakr^{ra} did not, even for a moment, doubt the claim of the Holy Prophet^{sa}, rather, accepted him instantaneously. Then he devoted his entire interest and his entire life and wealth in service of the religion brought by the Holy Prophet^{sa}. Among his companions, the Holy Prophet^{sa} held Abū Bakr^{ra} most dear to himself. After the demise of the Holy Prophet^{sa} he became his first Caliph. During the time of his Caliphate, he furnished evidence of his unparalleled ability. With regards to Ḥaḍrat Abū Bakr^{ra} a renowned European Orientalist named Sprenger writes:

*“The faith of Abū Bakr is, in my opinion, the greatest guarantee of the sincerity of Mohammad in the beginning of his career...”*²

Sir William Muir is also at complete concurrence with his view.³

1 Tārīkhut-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 226, Bābu Dhikrīl-Khabrī 'ammā kāna min Amrin-Nabī^{sa} 'inda Ibtidā'illāhi Ta'ālā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 The Life of Mohammad, Aloys Sprenger, p. 171 (1851 Edition) (Publishers)

3 Life of 'Mahomet', By Sir William Muir, p. 58 (footnote 1), Reprint of the 1894 Ed., Published by Voice of India New Delhi

Pioneers

After Ḥaḍrat Khadijah^{ra}, Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Alī^{ra} and Zaid bin Ḥārithah^{ra}, five more individuals accepted Islām, by the preaching of Ḥaḍrat Abū Bakr^{ra}. All of these individuals acquired such eminence and dignity, that they are considered the greatest of companions. These are their names:

First was Ḥaḍrat ‘Uthmān bin ‘Affān^{ra} who belonged to the dynasty of the Banū Umaiyyah. When he accepted Islām, his age was approximately 30 years. After Ḥaḍrat ‘Umar^{ra} he became the third Caliph of the Holy Prophet^{sa}. Ḥaḍrat ‘Uthmān^{ra} was remarkably modest, loyal, soft-hearted, beneficent and affluent. Therefore, he served Islām financially at many instances. The love of the Holy Prophet^{sa} for Ḥaḍrat ‘Uthmān^{ra} can be measured by the fact that he gave him two of his daughters in marriage, one after another, due to which he is known as *Dhūn Nūrain*.

Second was Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf^{ra} who belonged to the dynasty of the Banū Zuhrah – the dynasty of the Holy Prophet’s^{sa} mother. He was a man of extraordinary understanding and experience. It was he who settled the issue of the Caliphate of Ḥaḍrat ‘Uthmān^{ra}. When he accepted Islām he was approximately 30 years of age. He died in the reign of ‘Uthmān^{ra}.

Third was Sa’d bin Abī Waqqāṣ^{ra} who, at that time, was in the prime of his youth – that is to say, 19 years of age. He was also from the Banū Zuhrah and was astonishingly brave and courageous. In the reign of Ḥaḍrat ‘Umar^{ra}, Iraq was conquered at his hands. He died in the time of Amīr Mu‘āwiyah.

The fourth was Zubair bin Al-‘Awwām^{ra}, who was a cousin of the Holy Prophet^{sa}. He was the son of Ṣafiyyah bint ‘Abdul-Muṭṭalib and later became the son-in-law of Ḥaḍrat Abū Bakr^{ra}. He belonged to the Banū Asad and when he accepted Islām he was only 15 years old. At the occasion of the Battle of the Ditch, the Holy Prophet^{sa} endowed him the title of *Ḥawārī*¹ due to an exceptional service performed by him. He was martyred in the reign of Ḥaḍrat ‘Alī^{ra} during the Battle of the Camel.

The fifth was Ṭalḥah bin ‘Abdullāh who was from the tribe of Ḥaḍrat Abū Bakr^{ra}, the Banū Taim. During that time he was at the prime of his youth. Ṭalḥah was also amongst the distinctive devotees of Islām. He was martyred in the reign of Ḥaḍrat ‘Alī^{ra} during the Battle of the Camel.

All of these five companions are amongst the ‘*Asharah Mubashsharah*, in other words, they are included amongst those ten companions who were

1 Disciple (Publishers)

especially given glad tidings of entrance into paradise from the blessed tongue of the Holy Prophet^{sa} himself, and who were regarded his utmost intimate companions and advisors.¹

After these people, others who believed in the Holy Prophet^{sa} in the very beginning were from the Quraish as well as from other tribes. The names of some of these are as follows:

Abū 'Ubaidah bin 'Abdullāh bin Al-Jarrāḥ^{ra} who conquered Syria in the time of Ḥaḍrat 'Umar^{ra}. He was a man of exceedingly righteous and ascetic disposition, and was bestowed the title of *Amīn-ul-Millāh*² by the Holy Prophet^{sa}. Abū 'Ubaidah^{ra} was from the tribe Banū Khalaj of the Quraish who were, at times, referred to as Fihri, being attributed to Fihri bin Mālik. The status and value of Ḥaḍrat Abū 'Ubaidah^{ra} in the eyes of Ḥaḍrat 'Ā'ishah^{ra} was so great that she would say, "If Abū 'Ubaidah had been alive at the death of Ḥaḍrat 'Umar^{ra}, he would have been Caliph." Ḥaḍrat Abū Bakr^{ra} also held Abū 'Ubaidah^{ra} in high regard; thus, at the demise of the Holy Prophet^{ra}, Ḥaḍrat Abū 'Ubaidah^{ra} was also among those who Ḥaḍrat Abū Bakr^{ra} held worthy of Caliphate. Ḥaḍrat Abū 'Ubaidah^{ra} is also among the *Asharah Mubashsharah*. He was martyred in the reign of Ḥaḍrat 'Umar^{ra} due to a plague epidemic.

Then was 'Ubaidah bin Al-Ḥārith^{ra} who was from the Banū Muṭṭalib and was among the near relatives of the Holy Prophet^{sa}. Abū Salamah bin 'Abdul-Asad^{ra} was the foster brother of the Holy Prophet^{sa} and belonged to the Banū Makhzūm. After his death, the Holy Prophet^{sa} was married to his widow, Ummi Salamah^{ra}. There was Abū Ḥudhaifah bin 'Utbah^{ra} who was from the Banū Umaiyyah. His father, 'Utbah bin Rabī'ah was among the chieftains of

1 * Al-Iṣābatu fī Tamīziṣ-Ṣaḥābah as follows:

- Volume 2, p. 457, Ḥarfuz-Zaral-Maqūṭah (Zubair bin Al-Awwām)
- Volume 3, p. 62, Ḥarfus-Sīn Al-Muhmalah (Sa'd bin Abī Waqqāṣ)
- Volume 4, p. 377, ('Uthmān bin 'Affān-Dhun-Nurain)
- Volume 3, p. 430, Ḥarfuz-Ṭā' Al-Muhmalah (Ṭalḥah bin 'Ubaidillāh)
- Volume 4, p. 290, Ḥarful-'Ain Al-Muhmalah ('Abdur-Raḥmān bin 'Auf)

* Usdul-Ghābah, Volume 3, p. 482, 'Uthmān bin 'Affān, Dārul-Fikr, Beirut (2003)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 189-191, Bābu Dhikri man Aslama mināṣ-Ṣaḥābati bi Da'wati Abī Bakr^{ra}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 227, Bābu Dhikril-Khabri 'ammā kāna min Amri Nabīyiyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 457-458, Bābu Dhikri Awwalu man Āmana billāhi wa Rasūlihi^{sa}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Faithful of the Religion (Publishers)

the Quraish. Abū Ḥudhaifah^{ra} was martyred in the Battle of Yamāmah, which was fought against Musailimah Kadhdhāb during the caliphate of Ḥaḍrat Abū Bakr^{ra}. There was Sa'īd bin Zaid^{ra} of the Banū 'Adiyy who was the brother-in-law of Ḥaḍrat 'Umar^{ra}. He was the son of Zaid bin 'Amr bin Nufail^{ra}, who had abandoned polytheism, even in the era of the *Jāhiliyyah*. Sa'īd^{ra} is also among the *'Asharah Mubashsharah*. He died in the time of Amīr Mu'āwiyah. There was 'Uthmān bin Maẓ'ūn^{ra} who was from the Banū Jamḥ. He was a man of extremely ascetic disposition. He had abandoned drinking even in the era of the *Jāhiliyyah* and wished to become a recluse after accepting Islām, but the Holy Prophet^{sa} did not permit this saying, "*Religious reclusion is not permitted in Islām.*" Then, Arqam bin Abī Arqam^{ra}, whose home was situated at the foot of Mount Ṣafā and the Holy Prophet^{sa} later made that house his religious headquarters. Arqam^{ra} was from the Banū Makhzūm. Then came 'Abdullāh bin Jaḥsh^{ra} and 'Ubaidullāh bin Jaḥsh^{ra}. Both of them were the paternal cousins of the Holy Prophet^{sa} but did not belong to the Quraish. Zainab bint Jaḥsh^{ra}, who later came into the matrimonial tie of the Holy Prophet^{sa} was their sister. 'Abdullāh bin Jaḥsh^{ra} was among those who had abandoned idol worship even in the era of the *Jāhiliyyah*. At the advent of Islām he became Muslim, but when he migrated to Abyssinia, abandoned Islām for some reason and became a Christian. His widow, Ummi Ḥabībah, who was the daughter of a renowned chieftain of the Quraish, Abū Sufyān, later came into matrimony with the Holy Prophet^{sa}.¹

In addition to these people was 'Abdullāh bin Mas'ūd^{ra} who was not from the Quraish, but belonged to the Hudhail tribe. 'Abdullāh^{ra} was a very poor man and would pasture the goats of 'Uqbah bin Abī Mu'īt, a chieftain of the Quraish. After he accepted Islām he came into the service of the Holy Prophet^{sa}, and his blessed company ultimately transformed him into a very learned scholar. The foundation of *Ḥanafī* Jurisprudence is primarily based on his narrations and religious interpretations. Then was Bilāl bin Rabāḥ^{ra}, the Abyssinian slave of Umaiyah bin Khalaf. After he migrated, the duty of calling *Adhān*² in Madīnah was entrusted to him. However, after the demise of the Holy Prophet^{sa} he stopped calling the *Adhān* but in the Caliphate of Ḥaḍrat 'Umar^{ra}, when Syria was conquered, upon the persistence of Ḥaḍrat 'Umar^{ra}, he called the *Adhān*. This reminded everyone of the Holy Prophet's time and Ḥaḍrat 'Umar^{ra} and

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Uddul-Ghābah, Volume 6, p. 63, Ḥabībah^{ra} bint Abū Sufyān, Dārul-Fikr, Beirut (2003)
Call to Prayer (Publishers)

the companions who were present at the time, as well as himself wept bitterly. Ḥaḍrat ‘Umar^{ra} loved Bilāl to the extent that when he died, Ḥaḍrat ‘Umar^{ra} said, “*This day a chieftain of the Muslims has passed away*”. These were the words of the king of that time for a poor Abyssinian slave. Then was ‘Āmir bin Fuhairah^{ra} whom Ḥaḍrat Abū Bakr^{ra} freed from slavery and employed as an attendant. Then there was Khabbāb bin Al-Arat who was a freed slave and in those days worked in Madīnah as a blacksmith. Then there was Abū Dharr^{ra} who belonged to the Ghifār tribe. When he heard of the Holy Prophet’s^{sa} claim he sent his brother to Makkah for the purpose of investigation. Thus, his brother came to Makkah and briefed Abū Dharr after his return, but he was not satisfied. For this reason, he later came to Makkah himself and became Muslim after meeting the Holy Prophet^{sa}. An elaborate account of his acceptance of Islām is written in Bukhārī and is quite interesting.¹ Abū Dharr was very devout and a man of ascetic disposition. He believed that the collection of wealth is worthy of condemnation under all circumstances. At times, he would fall into a dispute with other companions over this belief.²

These are some of the people who accepted Islām in its first three to four years. Among them, the wives and children of those who were married generally accepted Islām as well. Thus, in addition to Ḥaḍrat Khadijah^{ra}, historians have particularly named Asmā’ bint Abī Bakr^{ra} and Faṭimah bint Khaṭṭāb^{ra}, the wife of Sa’īd bin Zaid among the early Muslim women. In addition to these, Ummi Faḍl, the wife of ‘Abbās bin ‘Abdul-Muṭṭalib was also among the pioneer Muslims but it is strange that until this time, ‘Abbās himself had not accepted Islām. In any case, the outcome of the three to four year laborious endeavour of the Holy Prophet^{sa} was merely these few souls. However, among these ancient pioneers, with the exception of Ḥaḍrat Abū Bakr^{ra}, there were none who possessed particular influence and honour among the Quraish. Some were slaves and most of the others were poor and weak. Some, however, were related to upper class families of the Quraish, but even among them, most were youngsters and thus, were not in a position to cast an influence in their tribes. Others who were aged had no influence due to their poverty or other reasons. For this reason, it was a common thought among the Quraish that only young and weak people had accepted Muḥammad (peace and blessings of Allāh be upon him). Therefore, after many years, when Heraclius, the King

1 Ṣaḥīḥ Bukhārī, Kitābul-Manāqib, Bābu Qiṣṣati Islāmi Abī Dharr^{ra}, Ḥadīth No. 3522

2 * Al-Iṣābatu fī Tamiziṣ-Ṣaḥābah, Volume 7, p. 108 Abū Dharr Al-Ghifārī

 * Usdul-Ghābah, Volume 5, p. 101, Abū Dharr Al-Ghifārī, Dārul-Fikr, Beirut (2003)

of Rome inquired of Abū Sufyān, the Chief of Makkah, “Does the nobility accept Muḥammad (peace and blessings of Allāh be upon him) or the weak lower class?” Abū Sufyān responded, “The weak and lower class accept him.” Upon which Heraclius answered – and beautifully indeed, “In the beginning, it is the lower class who accept the messengers of Allāh.”¹

Method of taking Bai‘at² by the Holy Prophet^{sa}

At this instance, it shall not be inappropriate to mention that when an individual would come to accept Islām, the method of the Holy Prophet^{sa} was that he would take that person’s hand into his own and would seek a declaration in predetermined words and would take oath that he would obey every Ma‘rūf decision made by the Holy Prophet^{sa} hereafter. In the declaration of Islām, after clear mention of principal elements, an oath would be taken. For example, that ‘I shall believe in God as One and without partner, I shall not indulge in polytheism, and shall abstain from evil deeds such as stealing, adultery, murder and lying, etc., etc.’ Whilst taking Bai‘at from women the Holy Prophet^{sa} would seek the same declaration, but would not take the hands of women into his own, rather, a verbal oath of allegiance would suffice. Afterwards, when injunctions relevant to Jihād³ by the sword were revealed, the Holy Prophet^{sa} made an addition to the words of Bai‘at with relevance to Jihād. The Bai‘at of women however, remained unaltered, until the end.⁴ Aside from the Bai‘at, it was a custom of the Holy Prophet^{sa} not to shake hands with women who were beyond the prohibited degrees.⁵ When the teachings of Pardah were revealed, the disclosure of the beauty of men and women to one another, whether by sight or touch, was declared forbidden by religious law anyway.⁶

1 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Waḥī, Bāb No. 6, Ḥadīth No. 7

2 Initiation of Allegiance (Publishers)

3 To strive (Publishers)

4 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 310, Bābul-‘Aqabatil-Ūlā wa Muṣ‘ab bin ‘Umair^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 323, Bābu Shurūṭil-Bai‘ati fil-‘Aqabatil-Akhirah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Al-Mumtaḥinah (60:13)

* Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Wufūdil-Anṣār, Ḥadīth No. 3892

* Ṣaḥīḥ Bukhārī, Kitābul-Aḥkām, Bābu Bai‘atin-Nisā’, Ḥadīth No. 7214

5 Ṣaḥīḥ Bukhārī, Kitābul-Aḥkām, Bābu Bai‘atin-Nisā’, Ḥadīth No. 7214

6 An-Nūr (24:32)

Initial Concealment and the Conduct of the Quraish

In the beginning, the Holy Prophet^{sa} primarily kept his preaching secret for approximately three years. As such, in this era, there was no specific centre where the Muslims could gather. Rather, the Holy Prophet^{sa} would meet seekers of truth who would come as a result of his own preaching endeavours and other Muslims in his own home or in the outskirts of town. This secrecy was maintained to the extent that, at times, even Muslims themselves remained unaware of the Islām of one another. The reason being that in this era, Muslims generally concealed their religion and news would rarely reach the chieftains of the Quraish. However, if news did in fact reach them, in those days, generally Muslims were not vehemently opposed and their opposition was in fact limited to mockery alone. This is because, they thought of this entire endeavour as child's play. If on the other hand, someone did oppose severely, this opposition was his own personal action and there was no unified resistance waged against the Muslims by the Quraish.

Pillars of Islām in the Early Era

The fundamentals of Islām have been mentioned above, in other words, during this early era, when the revelation of Islāmic law was in its preliminary stages, among the pillars of Islām, real emphasis was put on the existence and unity of Allāh. After this was belief in the messengers of God, life after death, and the doctrine of recompense after death. Although these principles are so basic that if one contemplates, everything is encompassed within them, yet the manner in which these and other principle elements were later collectively declared the pillars of Islām; this was not the case in the beginning. Same was the case with physical worship. Rather, among the pillars of physical worship, none had been formally established amongst the currently existent pillars of *Ṣalāt*, fasting, *Ḥajj*, and *Zakāt*¹, etc. Albeit, it is evident from *Aḥādīth* in as much that in early stages Gabriel^{as} taught the Holy Prophet^{sa} the method in which to pray and perform *Wuḍū*². The formal observance, however, of the five daily prayers came into practice much later, and fasting, etc., were declared obligatory even later. In the beginning, there was only *Ṣalāt*, and even that was of supererogatory nature. Muslims would gather in groups of two to four and offer their prayers either in their homes, or in the valleys near Makkah, as they

1 Almsgiving (Publishers)

2 Ablution (Publishers)

found the opportunity to do so, in the form of a common worship. Hence, with reference to this early era, historians write that one time the Holy Prophet^{sa} and Ḥaḍrat ‘Alī^{ra} were offering their ṣalāt in a valley of Makkah, when suddenly Abū Ṭālib passed by. Until then, Abū Ṭālib was completely unaware of Islām, thus, he stood there and observed this spectacle with great amazement. When the Holy Prophet^{sa} completed his ṣalāt, he asked, “What religion is this, which you have adopted?” The Holy Prophet^{sa} responded, “Uncle! This is the religion of God and of Abraham.” Then, the Holy Prophet^{sa} briefly presented an invitation to Islām before Abū Ṭālib, but he brushed it off saying, “I cannot forsake the religion of my ancestors.” But with that he also addressed his son Ḥaḍrat ‘Alī^{ra} and said, “My son, undoubtedly, do support Muḥammad^{sa}, for I trust that he shall call you towards nothing but goodness.”¹ Another incident, perhaps close to this era is that, Sa’d bin Abī Waqqāṣ and a handful of Muslims were offering their ṣalāt in a valley, when suddenly a few idolaters appeared and reproached them for their new form of worship. This led to a mutual altercation.²

Commencement of Public Preaching

A state of silent and concealed preaching was still in practice and approximately three years had passed since the prophetic commission of the Holy Prophet^{sa}. The fourth year had begun when divine command was revealed that:

فَاُصَدِّعْ بِمَا تُؤْمَرُ

“O Prophet! Declare openly that with which thou art commanded”³

Shortly thereafter the following verse was revealed:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

“And warn thy nearest kinsmen”⁴

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 187, Bābu Dhikri anna ‘Aliyyabna Abī Ṭālibin^{ra} Awwalu Dhakarīn Aslama, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 228, Bābu Dhikrīl-Khabrī ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 Al-Ḥijr (15:95)

4 Ash-Shu’arā’ (26:215)

When these injunctions were revealed, the Holy Prophet^{sa} stood upon Mount Ṣafā and called out to every tribe of the Quraish by name in a resonating voice.¹ When all had gathered, the Holy Prophet^{sa} said, “O Quraish! If I inform you that behind this hillock is a large army ready to wage an assault upon you, will you believe me?” Apparently, this seemed unlikely, yet everyone responded saying, “Yes, most definitely we shall believe you, for we have always found you truthful in speech.” The Prophet^{sa} responded, “Hearken then! I inform you that the army of Allāh’s chastisement approaches. Believe in God that you may be saved.” When the Quraish heard these words, they burst into laughter and Abū Lahab, the paternal uncle of the Holy Prophet^{sa} addressed him saying, *تَبَّا لَكَ الْهَذَا جَمَعْتَنَا* “Muḥammad [peace and blessings of Allāh be upon him] woe unto you! Have you gathered us for this?” Then everyone dispersed mocking.²

Invitation to Kinsmen

During these days, the Holy Prophet^{sa} instructed Ḥaḍrat ‘Alī^{ra} to make arrangements for a feast and invite the Banū ‘Abdil-Muṭṭalib so that the message of truth be delivered to them. Hence, Ḥaḍrat ‘Alī^{ra} made arrangements for a feast and the Holy Prophet^{sa} invited all of his immediate relatives, who at that time, more or less, amounted to 40 people. When they finished their meal, the Holy Prophet^{sa} attempted to make an address, but the wretched Abū Lahab said something which caused all the people to disperse. Upon this, the Holy Prophet^{sa} said to Ḥaḍrat ‘Alī^{ra}, “We have lost this opportunity, but arrange for another feast.” Thus, the Holy Prophet^{sa} gathered his relatives once more. This time the Prophet^{sa} addressed them saying:

“Look here! I have brought unto you the like of which has been brought to no other tribe by any man. I call you to God. If you pay heed to my call you shall become the inheritors of all the bounties of religion and this world. Now tell me which of you shall be my helpers in this cause?”

Complete silence had overtaken the gathering when suddenly a feeble thirteen year-old boy stood up with tears in his eyes and said, “Although

1 Ṣaḥīḥ Bukhārī, Kitābūt-Tafsīr, Bābu Qaulihī Wandhir ‘Ashīratal-Aqrabīn, Ḥadīth No. 4770

2 * Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarir Ṭabarī, Volume 2, p. 228, Bābu Dhikrīl-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Part 1, p. 279, Dhikru Mā Waqa’a fis-Sanatith-Thāniyati wath-Thālithah, Muwassasatu Sha’bān, Beirut

I am among the weakest and youngest of all, I shall support you.” This was the voice of Ḥaḍrat ‘Alī^{ra}. When the Holy Prophet^{sa} heard these words of Ḥaḍrat ‘Alī^{ra}, he turned to his relatives and advised, *“If you but knew, listen to the voice of this child, and believe.”* When the participants saw this spectacle, instead of taking a lesson from it, they burst into laughter and Abū Lahab stared at his elder brother Abū Ṭālib, *“Lo! Muḥammad [peace and blessings*

of Allāh be upon him] orders you to follow your son!” Then these people left mocking at the weakness of Islām and the Holy Prophet^{sa}.¹

Dār-e-Arqam – The First Centre for the Propagation of Islām

Perhaps during these days, the Holy Prophet^{sa} thought that a centre for the propagation of Islām be established in Makkah, where Muslims could gather without any hindrance to offer their prayers, etc., and where the propagation of Islām could formally yet quietly take place with peace and calm. For this purpose, a location was required which could serve as a headquarters. Thus, the Holy Prophet^{sa} selected the house of a new Muslim named Arqam bin Abī Arqam^{ra}, which was situated at the foot of Mount Ṣafā. Thereafter, the Muslims would gather here, and it is here that they would offer their Ṣalāt. It is here that seekers of truth would come and where the Holy Prophet^{sa} would preach the religion of Islām to them. It is for this reason that this house has found reverence in the history of Islām, and is renowned by the name *Dārul-Islām*.

The Holy Prophet^{sa} worked in the *Dār-e-Arqam* for approximately three years. In other words, the Prophet^{sa} made it his headquarters in the fourth year of his prophethood and worked in it until the end of his sixth year. Historians write that the last person to accept Islām in the *Dār-e-Arqam* was Ḥaḍrat ‘Umar^{ra}, the acceptance of whom strengthened the Muslims to the extent that they left the *Dār-e-Arqam* and began to preach openly.²

Those who accepted Islām in *Dār-e-Arqam* are included amongst the pioneers. Among these, the most renowned are: Muṣ‘ab bin ‘Umayr^{ra}, who was

1 Tārikhuṭ-Ṭabarī, By Abū Ja‘far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 229, Bābu Dhikr-il-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘Inda Ibtidā‘illāhi Ta‘ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 * Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 8-9, Bābu Islāmīl-Fārūq^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Part 1, p. 296, Dhikru Islāmi ‘Umar^{ra}, Muwassasatu Sha‘bān, Beirut

from the Banū ‘Abdid-Dār. He was very handsome and striking, and was held very dear among his family. This is the same noble young man who was sent as a missionary to Yathrab prior to the migration and through whom Islām spread in Madīnah. Then there was Zaid bin Al-Khaṭṭāb^{ra}, who was the elder brother of Ḥaḍrat ‘Umar^{ra}. He was martyred in the Battle of Yamāmah after the death of the Holy Prophet^{sa}. Ḥaḍrat ‘Umar^{ra} was very grieved by his demise. Hence, during the reign of his caliphate when some person recited an elegy before him in remembrance of his brother, he said, *“If I could write such verses, I would also have written an elegy in remembrance of my brother.”* That person responded, *“O Amīrul-Mu’minīn! The blessed death endowed to your brother is such as if my brother had received the like of it, I would never lament or write an elegy for him”*. The disposition of Ḥaḍrat ‘Umar^{ra} was very sagacious. He responded, *“By God, the way you have consoled me with this statement, none has done the like of it.”* After that, he never expressed grief for his brother’s demise in this way.²

Another one to believe in this era was ‘Abdullāh bin Ummi Maktūm^{ra} who was blind and was among the relatives of Ḥaḍrat Khadījah^{ra}. There is an interesting narration with regards to him that once when the Holy Prophet^{sa} was fervently preaching to an honoured chieftain named Walīd bin Mughīrah, bin Ummi Maktūm^{ra} quickly came to the Holy Prophet^{sa} and wished to pose an inquiry pertinent to a religious matter. But in his eagerness, he did not notice the gathering and the task in which the Holy Prophet^{sa} was occupied, and ignored the etiquette suitable to a gathering of the Holy Prophet^{sa} in such circumstances. With respect to the situation at hand, the Holy Prophet^{sa} disliked his interruption, and his face showed signs of displeasure. It was the nobility of his character that the Holy Prophet^{sa} did not say anything to him; rather, he turned away from him and continued his discourse with Walīd. ‘Abdullāh bin Ummi Maktūm^{ra} remained oblivious to his mistake, but he was saddened by this inattention and he thought that perhaps the Holy Prophet^{sa} preferred Walīd over his modest self on account of his greater status. This speculation however, was completely false and baseless, because at the time, the question was not of rich or poor, rather the Holy Prophet^{sa} was engaged in preaching to someone who received very little opportunity to listen to such words, and bin Ummi Maktūm^{ra} on the other hand had the luxury of his company more often. For this reason, the Holy Prophet^{sa} did not desire giving

1 Leader of the Believers (Publishers)

2 Usdul-Ghābah, Volume 2, pp. 146-147, Bābu Zaid bin Al-Khaṭṭāb, Dārul-Fikr, Beirut (2003)

up such an opportunity and disliked Ummi Maktūm's^{ra} interruption, which in fact was against the etiquette of the gathering as well. Nonetheless, the level of the noble character of the Holy Prophet was such as when he was informed of Ummi Maktūm's^{ra} heartfelt sadness and a Qur'ānic revelation was also revealed in regards to it, the Holy Prophet^{sa} greatly consoled him and spread his blessed mantle, and sat him upon it, as per the custom of the Arabs.¹

Then, among those who became Muslim in that era was Ja'far bin Abī Ṭālib^{ra} who was the biological brother of Ḥaḍrat 'Alī^{ra} and was a close relative of the Holy Prophet^{sa}. With regards to Ḥaḍrat Ja'far^{ra}, historians write that he greatly resembled the Holy Prophet^{sa} in his physical attributes and character. Then there was 'Ammār bin Yāsir^{ra} who was from the Mudhḥaj tribe and lived in Makkah with his father Yāsir^{ra} and mother Sumaiyyah^{ra}. Then there was Ṣuḥaib bin Sinān^{ra} who was generally known as Ṣuḥaib the Roman^{ra}. However, in actuality he was not Roman, rather, when his father was sent by the Sovereignty of Iran as an employee, he was captured by the Romans and made a slave. For some time he remained among them as a slave after which he was finally purchased by 'Abdullāh bin Jad'ān Quraishi, a Makkan chieftain and set free. When Ṣuḥaib^{ra} became Muslim the Holy Prophet^{sa} said as a positive presage, *"This is our first Roman fruit"*. Ṣuḥaib^{ra} was such a devotee to the company of the Holy Prophet^{sa} that after the Prophet^{sa} had migrated to Madīnah, he set out to migrate to Madīnah. The Quraish stopped him and said, *"You came into us as a poor slave, now you have become rich in our midst, thus, we shall not permit you to go."* He responded, *"Take the entirety of my wealth, but let me go."* The Quraish permitted him to leave on this condition. When the Holy Prophet^{sa} was informed of this, in great happiness he said, *"Ṣuḥaib has made a very beneficial trade indeed."* When Ḥaḍrat 'Umar^{ra} was fatally wounded during his caliphate, he appointed Ṣuḥaib^{ra} in his place (who was present at the time) as the *Imāmuṣ-Ṣalāt*². Therefore, it was Ṣuḥaib who led the funeral prayer of Ḥaḍrat 'Umar^{ra}. Perhaps during and around the same era, Abū Mūsā Ash'arī^{ra} became Muslim as well. Abū Mūsā^{ra} lived in Yemen and was astonishingly melodious. So much so that in one instance the Holy Prophet^{sa} said, *"Abū Mūsā*

1 * 'Abasa (80:2-10)
 * Jāmi'ul-Bayān 'an Ta'wili Āyatil-Qur'ānil-Ma'rūf - Tafsīruṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 30, pp.64-65, Tafsīr Sūrah 'Abasa Makkiyyah, Dāru Ihya'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (2001)
 * Usdul-Ghābah, Volume 3, p. 759, 'Umar bin Qais bin Zā'idah, Dārul-Fikr, Beirut (2003)

2 Leader of Congregational Prayer (Publishers)

has received a portion of David's melody.” This is the same Abū Mūsā who was appointed an arbitrator between Ḥaḍrat ‘Alī^{ra} and Amīr Mu‘āwiyah during the caliphate of Ḥaḍrat ‘Alī.

Opposition of the Quraish and its Causes

As mentioned above, prior to the era of entering the *Dār-e-Arqam*, public preaching had begun and the name of Islām begun to take on popularity in the streets of Makkah. Until now the Quraish were quiet to some extent, but now, even they began to worry that perhaps this ‘disease’ would further spread, and the plant of Islām might take on firm root in Makkan soil. For this reason, they turned their attention to Islām and attempted to halt its propogation forcefully. What were the causes of this opposition? We need not write too much in this regard, for all divine religions established in the world face opposition, the reason being that such religions unquestionably possess attributes as are unknown to the people of that time. Actually, these attributes are taken by the existing society as a definite bereavement to their current habits, beliefs and ideologies. In actuality, the rise of prophets occurs in such eras when the people of the world have strayed from the path upon which Allāh the Exalted wishes that they tread, and they consider their current false path to be the correct one. As such, whenever a new prophet comes, and invites people to the right path, the world rejects his invitation, thinking it fictitious, and prepares to oppose it. Hence, Allāh the Exalted states in the Holy Qur’ān:

يَحْسِرَةُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿١٠﴾

“Alas for mankind! There comes not a messenger to them but they mock at him”¹

Then, the strange thing is that it is usually those who are considered of high status that tend to be the most fervent in opposition. Thus, Allāh the Exalted says:

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا^١

“The custom of Allāh is that in every town it is the great ones who break ties

with Allāh, in opposition of the Messenger, and become the instigators of disorder and corruption.”¹

Thus, when Abraham^{as} was sent, the distinguished people of his nation took hold of him and cast him into a fire. When Moses^{as} came, he was also made to confront violence and contention from the most powerful of his people. When the Messiah’s^{as} turn came, the scholars of his nation and Pharisees put him to the cross. When Krishan^{as} was sent to India, his nation stood up to annihilate him. Would then the chief of the prophets be exempt of this custom? Rather, his opposition was to be proportionally equivalent to the magnitude of his mission. Since the Holy Prophet^{sa} was raised in an era when darkness was especially prevelant and it was inevitable that upon the advent of light, the armies of darkness would contend their utmost; so it happened as such – in comparison to all the prophets of the past, the Holy Prophet^{sa} was faced with the most opposition. The primary causes as they appear for this opposition are as follows:

1. The people of the Quraish were idolaters of the highest degree. The honour and love of idols had become so impressed in their hearts that to hear even a word against them was unbearable. These wrongdoers had placed hundreds of idols in the Ka’bah, which was built for the worship of Allāh the Exalted alone. They would turn to these idols for all their needs. When Islām came, its principle foundation was the unity of God, its clear commandment was not to bow one’s head before any human, tree, rock or star, etc., Rather:

وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ

*“Prostrate thyselfs before that Being alone [Allāh],
who hath created them.”²*

Furthermore, the words used to describe the idols of the Quraish in the Holy Qur’ān appeared to the Quraish as very insulting, for they were declared the fuel of hell. For example, it is mentioned:

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ ط

1 Al-An’ām (6:124)

2 Hā Mim As-Sajdah (41:38)

*“O Ye People! Surely you and your idols which
you worship are the fuel of Hell.”¹*

These statements had blazed a fire among the Quraish, and they stood up united to obliterate Islām.

2. With the exception of idolatry, the customs and morals of the Arabs have been mentioned in the beginning of this book. The arena of adultery, alcohol, gambling, pillaging, murder, and unlawful gains was ever ablaze. Islām, on the other hand, condemned such things. As such, by accepting Islām, they were compelled to adopt a new way of life, and the Quraish were not prepared for this in the least. Similar was the case with ritualism, which had, as if, become part of the Arab religion. Islām, on the other hand, prohibited and crushed all vile, immoral, and irreligious rituals.
3. To honour the traditions of their ancestors and follow them, whether right or wrong, was a part of the Arab religion. For this reason, they insisted:

بَلْ نَتَّبِعُ مَا آفَئِنَّا عَلَيْهِ آبَاءُنَا²

“Nay, we will follow that wherein we found our fathers”²

However, Islām declared God-given intellect an arbitrator between truth and falsehood, and with regards to their idolatrous ancestors, it clearly said:

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

*“Shall they then follow their fathers, even if they had
no sense at all and no guidance?”³*

4. The Quraish were a very arrogant people. These people thought of no one like unto themselves. As far as slaves were concerned, they especially desired to debase them and keep them down-trodden. Quite the contrary, with respect to rights, Islām dispelled all such

1 Al-Anbiyā' (21:99)

2 Al-Baqarah (2:171)

3 Al-Baqarah (2:171)

distinctions, developed a universal brotherhood, and brought both master and slave in the same row before God the Almighty. For the chieftains of the Quraish, this was no less than a cup of death.

5. Many people of influence and wealth existed among the Quraish. Despite the fact that the Holy Prophet^{sa}, belonged to a noble dynasty, he possessed neither. In other words, due to his reclusive disposition, he was not among the chieftains of the Quraish, nor was he distinct in terms of his money and wealth. In this case, to act in obedience to the Holy Prophet^{sa}, for the leaders of the Quraish, was a sacrifice of such magnitude as they were not at all ready to make. It is for this reason that they would say:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقُرَيْتَيْنِ عَظِيمٍ ۝١

“Why has not this Qur’ān been sent down to some great man of Makkah or Tā’if?”¹

6. In addition to these causes, another reason was that between the various tribes of the Quraish, there existed extreme hostility and enmity. As such the remaining tribes were in no way prepared to accept the superiority of the tribe of the Holy Prophet^{sa} over their own. The tribes of the Banū Umaiyah and Banū Makhzūm particularly harboured great enmity against the Banū Hāshim. For this reason, these two tribes were most fervent in their opposition to Islām.

Chieftains among the Infidels

Among the Quraish, those who fiercely opposed Islām, and were considered the leaders of others in this movement, were not entirely of the same disposition. Some possessed personal decency, and in their own way desired to deal in goodness. Others, however, on account of their haughtiness, could not accept obedience to the Holy Prophet^{sa} and were also exasperated due to the notion that the religion of their forefathers was being destroyed by various so-called ‘vain idealists’. Among them, the following seem to stand out: Firstly, Muṭ‘im bin ‘Adiyy who was from the Banū Nawfal and was among the chieftains of the Quraish. Muṭ‘im was a staunch idolater but observed as much

decency as possible in his affairs. As such, we shall see ahead that, in ending the boycott of the Quraish with the Holy Prophet^{sa}, and in entering him to Makkah under his protection, when he returned from Ṭā'if, Muṭ'im dealt with special goodness and courage. Second was Abul-Bakhtarī from the Banū Asad. Abul-Bakhtarī would also, to the best of his ability, hold fast to decency. In this same context, there was a man named Zubair bin Abī Umaiyah who was the brother of Ummi Salamah and despite his disaccord, he would always deal in goodness.

The second category of people was of those whose opposition entailed an aspect of mischief. Among these, the following are most prominent: Firstly, 'Utbah bin Rabī'ah who was from the Banū 'Abdi Shams and was very affluent and influential. In the Battle of Badr when 'Utbah came before the Islāmic Army astride his red camel, upon seeing him, the Holy Prophet^{sa} said, *"If there is some goodness in this group, indeed, it is in the rider of this camel."* 'Utbah's brother Shaibah was also under his influence. Both of them were killed in the Battle of Badr at the hands of Ḥaḍrat Ḥamzah^{ra} and Ḥaḍrat 'Alī^{ra}. Secondly, was Walīd bin Mughīrah, the father of Khālīd bin Walīd, a great chieftain of the Quraish, to the extent that he was considered a father-figure by the Quraish. Coincidentally, three months after the Holy Prophet's^{sa} migration, he was spiked by an arrow and died. Thirdly, was 'Āṣ bin Wā'il Sahmī, who was the father of 'Amr bin Al-'Āṣ. He was also very wealthy and influential. He died a very painful death, due to the swelling of his foot, two months after the Holy Prophet's^{sa} migration.

The state of the third category of people was completely different. These people were ones to oppose the Holy Prophet^{sa} blindly and would employ all just and unjust means in their effort to obliterate Islām and the founder of Islām from the face of the earth and crushing the Muslims under their feet. Among the Quraish, it was these people who were in greatest force and number. Among them, the most notorious are: Firstly, 'Amr bin Hishām from the Banū Makhzūm. This man is one who should be better referred to as the 'Chief of the Enemies'. He possessed distinctive power among the Quraish and they referred to him as Abul-Ḥakam, or 'The Father of Wisdom', but the Muslims named him Abū Jahl¹. He was cast to Hell by two youngsters of the Anṣār in the Battle of Badr. Secondly, was Abū Lahab bin 'Abdul-Muṭṭalib who was from the Banū Hāshim and was the biological paternal uncle of the Holy Prophet^{sa}. He was

as antagonistic and injurious as Abū Jahl and he is also unique, in that among the enemies of Islām, only his name has been mentioned in the Holy Qur’ān so unambiguously. Abū Lahab perished some time after the Battle of Badr in Makkah. Thirdly, was ‘Uqbah bin Abī Mu’īṭ from the Banū Umaiyah, who was a wicked and malicious individual. He took part in the Battle of Badr and was killed. Then there was Umaiyah bin Khalaf who was from the Banū Jamh. He was the like of Abū Jahl in mischief and enmity. He was killed in the Battle of Badr. Umaiyah’s brother, Ubaiyy bin Khalaf was also a man of the same type. He was wounded by the Holy Prophet^{sa} and met his fate during the Battle of Uhud. Then there was An-Naḍr bin Al-Ḥārith from the Banū ‘Abdid-Dār who inflicted grievous pains upon the Holy Prophet^{sa}. He was made captive during the Battle of Badr and was killed in retribution of his crimes. Then, there was Aswad bin ‘Abdi Yagūth, Ḥārith bin Qais, Aswad bin Muṭṭalib, Abū Qais bin Fākhad, Munabbah bin Al-Ḥajjāj, Nubaiyyah bin Al-Ḥajjāj, Mālik bin Ṭalāṭilah, Ḥakam bin Abil-‘Āṣ, Rukānah bin Yazīd, etc., who, more or less, were a part of this villainy and enmity.¹

In addition to these, there were many others who were also fierce in their enmity, but since they later became Muslim, to mention them in the above list is perhaps incorrect, albeit, as appropriate, they shall be mentioned ahead.

Enmity of the Quraish against Islām and its Founder

When the opposition of the Quraish began against Islām, it increased day by day and took on a perilous state. Sir William Muir writes that the Quraish had decided:

“The new doctrine must be crushed, and its followers forced to abandon it. By degrees the persecution grew hot.”²

In actuality, the affliction pitched against Islām by its opponents and

1 * Al-Kāmilu fit-Tārīkh, By Imām ‘Izz-ud-Din ibn al-Athīr, Volume 1, pp. 667-673, Bābu Dhikr al-Mustahzī’ina wa man kāna Ashaddul-Adhā lin-Nabī^{sa}, Dārul-Kutubil-‘Arabī, Beirut, First Edition (1998)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 462-473, Bābu Dhikr al-Awwalu man Āmana billāhi wa Rasūlihi, Volume 1, pp. 462-473, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 Life of ‘Mahomet’, By Sir William Muir, pp 62, Reprint of the 1894 Ed., Published by Voice of India New Delhi

the tactics employed to annihilate it is a long and grievous story, which extends to the eighth year of migration.

First Delegation of the Quraish to Abū Ṭālib

The very first attempt made by the Quraish, was to deprive the Holy Prophet^{sa} of the sympathy and protection of Abū Ṭālib, for they knew that as long as Abū Ṭālib sided with the Holy Prophet^{sa}, action could not be taken against him without disturbing intertribal relationships. Abū Ṭālib was the chieftain of the Banū Hāshim, and despite being an idolater, was a guardian and protector to the Holy Prophet^{sa}. As such, in light of intertribal politics to raise a hand against the Holy Prophet^{sa} in his presence, was equivalent to declaring war against the Banū Hāshim, for which the rest of the Quraish, was not yet willing. Therefore, their initial scheme was that they sent a friendly delegation to Abū Ṭālib to convince him to stop his nephew from the propagation of Islām. As such, Walīd bin Muḡhīrah, ‘Aṣ bin Wā’il, ‘Utbah bin Rabī’ah, Abū Jahl bin Hishām and Abū Sufyān, etc., who were all among the chieftains of the Quraish, approached Abū Ṭālib and kindly said *“You are revered amongst our people. For this reason we request you to prohibit your nephew from the propagation of this new religion, or relinquish your protection of him and leave us and leave him that we may judge between ourselves.”* Abū Ṭālib spoke to them in great tenderness, and continued in an attempt to cool their rage, and ultimately sent them back calm.¹

Second Delegation

However, since the cause of their displeasure remained existent, rather, continued to progress day by day, and austere verses in the prohibition of polytheism were being revealed, it was not long before these people once again gathered before Abū Ṭālib and said:

“Now the matter has reached its limit and we are referred to as impure, foul, the worst of creation, foolish, and the children of Satan. Our gods are referred to as the fuel of hell and our ancestors are described as those who think not. Therefore, we can bear no more, and if you cannot renounce your protection of him, then we are also compelled, for we shall fight you, until one party of the

1 As-Sīratun-Nabawīyyah, By Abū Muḡammad ‘Abdul-Malik bin Hishām, p. 200, Bābu Mubādāti Rasūlillāhi^{sa} Qaumahū wa mā kāna minhu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

two is destroyed.”

The matter had now become very sensitive for Abū Ṭālib. He became very frightened and called upon the Holy Prophet^{sa} at once. Upon the arrival of the Holy Prophet^{sa}, he said to him:

“O my nephew! Your words have now truly enflamed the people and it is nigh that they destroy you and me as well. You have declared their wise men foolish; their ancestors have been described as Sharrul-Bariyyah. Their venerable gods have been named the firewood of hell and Waqūdun-Nār¹, and they themselves have been ascribed impure and foul. I tell you in good faith that you should restrain your tongue from such offensive language and forsake this undertaking, for I have not the power to fight all the people.”

The Holy Prophet^{sa} understood that now the steadfastness of Abū Ṭālib had also been put to test, and among worldly means, the greatest support of the Holy Prophet^{sa} was about to crumble under the weight of opposition. But the Holy Prophet^{sa} exhibited no discontent in the least. With great composure he said:

“This is not abusive language, rather it is the truth asserted upon its correct place, and it is for this purpose that I have been commissioned, that I may show them their evils and invite them towards the right path. If I must die in this cause, I delightedly accept my fate. My life is devoted in this cause, and I shall not abstain from the expression of the truth by fear of death. O Uncle! If you are worried on account of your weakness and distress, then by all means relinquish your protection of me. I shall never refrain from the conveyance of divine injunctions. By God! If these people put the sun on my one hand and the moon upon the other, even then I shall not refrain from the fulfillment of my responsibility. I shall continue my work until God completes it or I die in this endeavour.”

The Holy Prophet^{sa} was delivering this address while his countenance conspicuously exhibited the zeal of truth and serenity. When the Holy Prophet^{sa} completed his address, he set off immediately and desired to leave, but Abū Ṭālib called upon him from behind. When the Holy Prophet^{sa} turned back, he noticed that Abū Ṭālib’s eyes were filled with tears. At that time, Abū

1 The fuel of hell (Publishers)

Ṭālib addressed the Holy Prophet^{sa} weeping, and said, “My nephew, go then and engage in your work. Until I live, I shall stand by you with my full power.”¹

Third Delegation

This time, when the Quraish failed, they worked up another plan. They went to Abū Ṭālib along with a promising young man belonging to a noble family of the Quraish named ‘Ammārah bin Walīd. They said:

“We have brought ‘Ammārah bin Walīd along with us, for you are aware that he is but one of the best young men of the Quraish. Take this young man in exchange of Muḥammad [peace and blessings of Allāh be upon him], and benefit from him as you wish. If you see fit take him as your son. We fully relinquish his rights, and in his place hand over Muḥammad [peace and blessings of Allāh be upon him] to us, who has betrayed our ancestral religion and raised a tumult in the people. In this way the law of a life for a life shall be fulfilled and you shall have no complaints.”

Abū Ṭālib responded:

“This is strange justice. You wish for me to take your son and make him my own. I should feed him and give him drink, and give you my own that you may slay him? By God, this shall never happen.”

On behalf of the Quraish, Muṭ‘im bin ‘Adiyy said:

“Then O Abū Ṭālib, your people have tried to reason with you in every manner and has restrained itself from fighting but you do not seem to agree to any of their terms.”

Abū Ṭālib said:

“By Allāh, I am not being dealt with in justice, and O Muṭ‘im, in the espousal

1 * Izālah-e-Auhām, By Ḥaḍrat Mirzā Ghulām Aḥmad^{as} (The Promised Messiah & Mahdi), Rūhānī Khazā’in, Volume 3, pp. 110-111

* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 200-201, Bābu Mubādātī Rasūlillāhīsm Qaumahū wa mā kāna minhu, pp. 200-201, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

of your people, I see that you are prepared to act perfidiously to me. If it is you who has changed his conduct towards me, then what can I say. You may do as you wish.”¹

Verdict of the Quraish Regarding the Muslims

When the chieftains of the Quraish were disappointed by Abū Ṭālib, prior to laying hands on the Holy Prophet^{sa} they proposed that every tribe pressurize the Muslims of their respective tribes so as to turn them away from their allegiance to Islām. Therefore, by mutual consultation they all decided that new Muslims be pressured by their respective tribes so as to prevent any sort of intertribal complications. They thought that when Muslims themselves forsake the Holy Prophet^{sa}, he would not be able to do anything alone, and this entire jest would fall apart. In this verdict it was also decided that this coercion be not limited to verbal pressure alone, but that new Muslims be turned away from Islām by all means of vexation and distress. When Abū Ṭālib was informed of these deliberations, he gathered the Banū Hāshim and Banū Muṭṭalib at one place as a responsive measure and discussed the situation at hand. He urged that in this storm of enmity we should protect Muḥammad [peace and blessings of Allāh be upon him]. Consequently, with the exception of Abū Lahab (who was blind in his animosity towards Islām) the rest agreed to this proposition. In national honour, they became prepared to contend opposition in favour of the Holy Prophet^{sa}.² These circumstances gave birth to a fiery substance in the air of Makkah. Until now, since the decision to inflict pains upon the Muslims was confined to the limits of their respective tribes, for this reason, intertribal conflict had not spurred. However, for the Muslims, individually, the door to severe pain and suffering was opened. The tale of this era to the migration of Yathrab is a tale which brings about tears of blood.

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 201, Bābu Mubādāti Rasūlillāhi^{sa} Qaumahū wa mā kāna minhu, pp. 200-201, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 232, Bābu Dhikril-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 203, Bābu Mubādāti Rasūlillāhi^{sa} Qaumahū wa mā kāna minhu, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 232, Bābu Dhikril-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

An Illustration of Muslim Suffering

The actual extent of the suffering that befell the Muslims during these days could fully be comprehended only by those who were compelled to endure these afflictions. However, the extent to which history has vouchsafed these instances (which are much less than the actual cases at hand) are mentioned below:

Ḥaḍrat ‘Uthmān^{ra} was from the Banū Umaiyah. He was a man of a relatively mature age and was well off. However, after the issuance of the above mentioned verdict, his paternal uncle, Ḥakam bin Abil-‘Āṣ, tied him with ropes and beat him, but this helpless soul did not say a word.¹ Zubair bin Al-‘Awwām^{ra} was from the Asad tribe and was a gallant young man, but his ruthless paternal uncle would wrap him in a mat and force him to inhale the smoke of fire, that he may forsake Islām. But he delightfully accepted this difficulty and would say, *“I cannot reject the truth once I have recognized it.”*² Sa‘īd bin Zaid^{ra}, who was the brother-in-law of Ḥaḍrat ‘Umar^{ra}, was from the Banū ‘Adiyy and was honoured among his people. When ‘Umar bin Al-Khaṭṭāb was informed of his Islām, he threw him down and sat upon his chest and also wounded his own sister during this tussle.³ ‘Abdullāh bin Mas‘ūd^{ra}, who was from the Hudhail tribe, was brutally beaten by the Quraish in the very courtyard of the Ka‘bah until he was disoriented.⁴ Abū Dharr Ghifārī^{ra} was beaten by the Quraish to the extent that he was nearly killed. He was almost beaten to death, but ‘Abbās bin ‘Abdul-Muṭṭalib saved him from the Quraish by saying, *“Do you not know that this man is from the Banū Ghifār which controls your Syrian trade route. If they find out, they shall stop your passage.”*⁵ This was the violence against people of powerful tribes, but to read the condition of slaves and other weaker factions of society is terrifying. The examples mentioned below are but a glimpse of the cruelties of the Quraish:

Bilāl bin Rabāḥ^{ra} was the Abyssinian slave of Umaiyah bin Khalaf. In the scorching heat of the afternoon, when the rocky ground of Makkah burned

- 1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa‘d, Volume 3, p. 31, Bābu Dhikri Islāmi ‘Uthmān bin ‘Affān^{ra}, Dāru Ihya’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 2 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, p. 457, Bābu Awwalu man Āmana billāhi wa Rasūlihī^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- 3 As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 251-252, Bābu Islāmi ‘Umar bin Al-Khaṭṭāb^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 4 Usdul-Ghābah, Volume 3, pp. 280-281, Bābu ‘Abdullāh bin Mas‘ūd^{ra}, Dārul-Fikr, Beirut (2003)
- 5 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Islāmi Abī Dharr Ghifārī^{ra}, Ḥaḍīth No. 3861

like a furnace, Umaiyyah would take him out and strip him of his clothes. He would lie him down then place very large burning rocks on his breast and say, “Worship Lāt and ‘Uzzā, and abandon Muḥammad, or I shall punish you to death.” Bilāl knew little Arabic. He would only respond saying: “Aḥad, Aḥad”, meaning, “Allāh is one, Allāh is one.” This response would further infuriate Umaiyyah and he would tie a rope around his neck and hand him over to the miscreants of Makkah who would drag him throughout the stony streets of Makkah until his body would become drenched in blood. But no word except ‘Aḥad, Aḥad’ would come to his tongue. When Ḥaḍrat Abū Bakr^{ra} saw the persecution of this slave, he purchased him for a hefty price and set him free.

Abū Fukaiḥ^{ra} was the slave of Ṣafwān bin Umaiyyah. In the same manner, these people would force him to the burning ground and place such heavy stones upon him that his tongue would come out.

‘Āmir bin Fuhairah^{ra} was also a slave. He was also tortured much on account of his acceptance of Islām. Ḥaḍrat Abū Bakr^{ra} purchased him and employed him to tend his sheep.

Lubainah was a bondmaid of the Banū ‘Adiyy. Prior to his acceptance of Islām, ‘Umar would continuously beat her until fatigue would overtake him. After catching his breath he would begin to beat her again. She would only respond saying, “O ‘Umar! If you do not accept Islām, Allāh shall not leave this cruelty without retribution.”

Zunairah^{ra} was a concubine of the Banū Makhzūm. Abū Jahl beat her so mercilessly that she lost her sight. Abū Jahl would point to her and tauntingly say, “If Islām was true, would it be that she received it, while we were left deprived?”

Ṣuhaib bin Sinān Rūmī^{ra}, though was no longer a slave, and was relatively well-off, was beaten by the Quraish to the extent that he would lose his senses. This is the same Ṣuhaib^{ra} who was appointed *Imāmuṣ-Ṣalāt* by Ḥaḍrat ‘Umar^{ra} after he was wounded, and it is he who led the funeral prayer of Ḥaḍrat ‘Umar^{ra}.¹

Khabbāb bin Al-Arat was now, no longer a slave, but was a free man and a blacksmith. Once, the Quraish took hold of him and placed him, on the sizzling coal of his very own furnace while someone stood upon his breast so that he could not turn over. He was stood upon until the burning coal was smothered beneath him. Khabbāb^{ra} mentioned this occurrence to

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* Usdul-Ghābah, Volume 2, p. 436, Bābu Ṣuhaib bin Sinān^{ra}, Dārul-Fikr, Beirut (2003)

* Al-Kāmilu fit-Tārikh, By Imām ‘Izz-ud-Din ibn al-Athir, Volume 4, p. 665, Bābu Dhikri Ta’dhibil-Mustaḍ’afina minal-Muslimīn, Dārul-Kutubil-‘Arabī, Beirut, First Edition (1998)

Ḥaḍrat ‘Umar^{ra} a long time thereafter, and showed his back to him, which was completely white with the scars of his injuries. There is another narration regarding Khabbāb^{ra} that once, a chieftain of Makkah, ‘Āṣ bin Wa’il had some swords made by him, and when Khabbāb^{ra} asked for his payment, he refused to pay him saying:

“You people claim that man shall receive all kinds of wealth, gold and silver, etc., in paradise, as per their desire. So you may acquire your payment from me in paradise. By Allāh, if one like yourself expects entrance to paradise, then I should expect entrance with far greater certainty.”¹

The detail of afflictions inflicted upon ‘Ammār^{ra}, his father Yāsir^{ra} and mother Sumaiyyah^{ra}, who once were kept in the slavery of the Banī Makhzūm is spine chilling. One time, when these devotees of Islām were being victimised by physical torment, the Holy Prophet^{sa} passed by coincidentally. The Holy Prophet^{sa} looked towards them and compassionately said, صَبِرًا أَلْ يَاسِرَ فَإِنَّ مَوْعِدَكُمْ الْجَنَّةَ *“Be steadfast, O family of Yāsir! For Allāh has prepared paradise for you in recompense for these very hardships.”* Ultimately, Yāsir^{ra} met his demise by this torture, and as for the elderly Sumaiyyah^{ra}, the cruel Abū Jahl struck a spear into her thigh so mercilessly that piercing her body it reached her private area, and this innocent lady gave her life tossing in pain at that very place. Now, only ‘Ammār^{ra} was left. He was also subjected to extreme torture and anguish, and it was said to him, *“Until you deny Muḥammad [peace and blessings of Allāh be upon him], we shall continue torturing you.”* In extreme frustration, ‘Ammār^{ra} said certain inappropriate words, upon which the Quraish released him. However, quickly thereafter, ‘Ammār^{ra} presented himself before the Holy Prophet^{sa} and began to weep bitterly. The Holy Prophet^{sa} asked, *“Why ‘Ammār, what is the matter?”* He responded, *“O Messenger of Allāh, I have been ruined! These tyrants gave me so much grief that I uttered some inappropriate words about you.”* The Holy Prophet^{sa} responded, *“How do you find your heart?”* He responded, *“O Messenger of Allāh, my heart is still a believer and is satiated in the love of Allāh and His messenger.”* The Holy Prophet^{sa} said, *“Then all is well. May Allāh forgive your mistake.”*

Anguish Inflicted upon the Holy Prophet^{sa}

In comparison to these hardships inflicted upon the Muslims, the personal state of the Holy Prophet^{sa} in this storm of dishonour was not well either. No doubt, after the decision of the Banū Hāshim and Banū Muṭṭalib, although the Holy Prophet^{sa} commanded the general support of his dear ones and relatives, and in intertribal politics, this support held significant weight, yet first and foremost, because of the disloyalty and betrayal of the Holy Prophet's^{sa} paternal uncle, Abū Lahab, the strength of this decision was weakened. Secondly, the Quraish had also threatened that if the Banū Hāshim and Banū Muṭṭalib did not refrain from backing and protecting the Holy Prophet^{sa}, they would fight them all. Until now, although they had not given this threat a practical form, they were engaged in its preparation. However, through reproach and slander, and by mockery, whilst safeguarding themselves they would instigate physical confrontations as well. The first thing they did was to organize a meeting and deliberated upon the issue that with the season of Ḥajj in the offing, Islām would definitely find popularity among the pilgrims and people will flock to us to inquire about this new prophet, and what he claims. For this reason, through mutual consultation, we should think up an answer, so that our inter-discrepancy does not give a negative impression to the pilgrims. Therefore, all the chieftains of the Quraish gathered at the home of Walīd bin Mughīrah. Walīd made an inaugural speech and elucidated the entire issue. He explained:

“Now the time for Ḥajj has arrived and word of Muḥammad's [peace and blessings of Allāh be upon him] claim has reached out, and the people who shall come for Ḥajj shall most definitely question us about him. Therefore, by consultation, we should agree upon a compelling answer, so that we do not negate one another and thus lessen the influence of our plan.”

At this, one person suggested, “Our answer is simple: This man is a soothsayer. And through his soothsaying, he has gathered a few people around him.” Walīd said:

“How can we call him a soothsayer, when none of his qualities correspond to this? He does not sing like a soothsayer, nor does he possess the precise exposition of a soothsayer.”

Another person said, “Then we can say that Muḥammad [peace and blessings of Allāh

be upon him] is mad and tends to speak in the vehemence of his madness.” Walīd said:

“Who will believe us? And what symptoms of insanity can we possibly justify in Muḥammad [peace and blessings of Allāh be upon him]? There is no anxiety in him, no restlessness, nor does he possess the necessary distraction of mind that is found in an insane man. Who will believe our claim?”

A third person said, “We can say that this person is a poet, and is pulling people towards himself through his enchantingly persuasive couplets.” Walīd responded “By calling him a poet, how shall we display examples of poetic style such as Rajaz, Hazaj, Qariḍ, Maqbūḍ and Mabsūt¹ in his poetry.” Upon this, a fourth person said, “We should project him as a magician.” Walīd said, “Then how shall we show him as one who casts spells and performs tricks.” People said, “O ‘Abdu Shams, then you ought to tell us what we should do.” Walīd responded:

“In this regard, I am myself perplexed, as to the proper course of action. Whatever we suggest does not seem to apply to Muḥammad [peace and blessings of Allāh be upon him] and to make a statement that the people do not accept shall make us the target of laughter.”

In this way, discussions continued and it was ultimately decided that since nothing else comes to mind, the suggestion of declaring him a magician seems to hold more weight among the suggestions presented in the meeting. Hence, it was decided that on the occasion of Ḥajj, everyone would tell the people coming from outside that Muḥammad [peace and blessings of Allāh be upon him] was a magician who, through his secret magic was separating son and father, brother and brother, and husband and wife from one another. Therefore, on the occasion of Ḥajj, the talk of the town was that Muḥammad [peace and blessings of Allāh be upon him] is a magician who sows the seed of separation and divergence in every home that he enters. Moreover, this propaganda spurred a dangerous uproar throughout the tribes of Arabia against the Holy Prophet^{sa}.²

The Quraish did not rest at this, but instigated the vagabond and wilful people of Makkah to continue teasing the Holy Prophet^{sa}. Therefore, caught up in this instigation, vagabond-mannered people would talk nonsense about the

1 These were terms of the poets of Arabia. (Author)

2 As-Siratun-Nabawiyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 203-204, Bābu Taḥayyuril-Walid-ibnil-Mughirati fima Yaşifu bihil-Qur’ān, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Holy Prophet^{sa} in front of him and behind his back. The purpose of this was none other than to cause grief and to raise tumult through provocation. The routine of the people who lived as neighbours to the Holy Prophet^{sa} was that they would throw rocks into the home of the Holy Prophet^{sa} and place thorns at the front of his door. They would place filthy and foul-smelling things in his home. Whenever their actions caused suffering to the Holy Prophet^{sa}, they would be pleased and would chuckle and burst into laughter. One time, someone placed a very filthy and putrid thing in the Holy Prophet's^{sa} home. The Holy Prophet^{sa} picked it up himself, and brought it outside, and said, "O Banū Abdu Manāf! Is this how you fulfill the right of your neighbour?"¹ But the ears, to which this cry reached, were completely deaf to an appeal of decency. In those days, the Quraish also decided that the Holy Prophet^{sa} would be called upon by the name 'Mudhammam', meaning ignominious and scornful instead of Muḥammad. As such, this name found great popularity in Makkah for some time and the Quraish were not even shameful enough to realize that this was the same person, who we used to call *Amīn*, prior to his claim to prophethood. When the Holy Prophet^{sa} found out about this, he smiled and said, "My name is Muḥammad - how can someone who is Muḥammad be called Mudhammam? Look how God protects me from their cursing."²

But in this time as well, the torture of the Quraish was not confined to verbal abuse alone. At times, in their fury or finding an opportunity, they would not think much of causing the Holy Prophet^{sa} practical harm or inflicting bodily pain upon him as well. Therefore, there is an incident, perhaps during the same era, that one time when the Holy Prophet^{sa} was offering his *Ṣalāt* near the Ka'bah, 'Uqbah bin Abī Mu'īt stood up in rage and began to strangle the Holy Prophet^{sa} with a cloth until his breath began to stop. When Ḥaḍrat Abū Bakr^{ra} was informed of this, he came running and saved the Holy Prophet^{sa} from the evil of this wretched man and addressed the Quraish saying:

اَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ

"Do you murder a man only because he says

1 Tārīkh-ṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 241, Bābu Dhikr-il-Khabri 'ammā kāna min Amri Nabīyyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Ṣaḥīḥ Bukhārī, Kitābul-Manāqib, Bābu Mā Jā'a fī Asmā'i Rusūlillāh^{sa}, Ḥadīth No. 3533

my Lord is Allāh?”¹

At another instance, when the Holy Prophet^{sa} announced the unity of God in the courtyard of the Ka’bah, the Quraish gathered around the Holy Prophet^{sa} in their rage, and raised an uproar. When the step-son of the Holy Prophet^{sa} (Ḥārith bin Abī Ḥāllah, the son of Ḥaḍrat Khadijah^{ra}) was informed, he came running and noticing this state of danger, tried to save the Holy Prophet^{sa} from the Quraish. But the state of rage rampant among the young men of the Quraish was such as led an evil man to slay Ḥārith by his sword at the scene.² Due to the noise and turmoil at the time, it could not be ascertained as to who was responsible for this.

Teachings for the Muslims of Steadfastness to Suffering

Therefore, this was a very sensitive time for Islām and the Muslims. The Holy Prophet^{sa} did not care for his own personal suffering, but was most definitely worried on account of the hardships of the Muslims, especially the weaker Muslims. But on the other hand, the Holy Prophet^{sa} also knew well that nations are moulded by trials and tribulations. Therefore, from this vantage point, the Holy Prophet^{sa} considered these hardships a means of training for the Muslims and would give his companions teachings of patience and forbearance. He would mention the hardships of the past Prophets and their followers, and would tell them that it had always been customary that the prophets of Allāh and their followers are given grief, but ultimately victory lies with the believers. As such, there is a narration that once, the Holy Prophet^{sa} was reclining near the Ka’bah, when Khabbāb bin Al-Arat and various other companions presented themselves before the Holy Prophet^{sa} and said, “O Messenger of Allāh! The Muslims are receiving countless grievances from the Quraish, why does the Holy Prophet^{sa} not pray against them?” Upon hearing this, the Holy Prophet^{sa} immediately sat up, his face turned red, and he said:

“Look here! There were a people before you, whose flesh was stripped of their bones, with iron prongs, but they did not waver in their faith. And such a people have passed, who were cut into two pieces by saws run upon their heads

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Mā Laqiyan-Nabiyyu^{sa} wa Aṣḥābahu minal-Mushrikīna bi-Makkah, Ḥadīth No. 3856

2 Al-Iṣābatu fī Tamīziṣ-Ṣaḥābah, Volume 1, p. 696, Al-Ḥārith bin Abi Ḥāllah, Dārul-Kutubil-‘Ilmiyyah, Third Edition (2005)

but their steps faltered not. Look here, God shall indeed fulfill this mission, such as one shall travel on the back of a camel from Ṣan'ā' (in Syria) to Ḥaḍra Maut, and shall fear none save God. But you are being impatient.”¹

At another instance Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf, along with a few other companions, presented themselves before the Holy Prophet^{sa} and said:

“O Messenger of Allāh, when we were idolaters, we were revered and none dared lay a sight upon us. But after we have become Muslim, we have become weak and powerless and we must bear persecution at the hands of the Quraish in disgrace. O Messenger of Allāh! Permit us to fight these disbelievers.”

The Holy Prophet^{sa} responded:

إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا

Meaning, “I have been ordered by Allāh to pardon. I cannot give you permission to fight.”²

The companions of the Holy Prophet^{sa} were fully submissive before every word of the Holy Prophet^{sa}. They exhibited a model of steadfastness and tolerance the likes of which history is unable to present.

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Mā Laqiyan-Nabiyyu^{sa} wa Aṣḥābahu minal-Mushrikīna bi-Makkah, Ḥadīth No. 3852

2 * Talkhiṣuṣ-Ṣiḥāḥ

* Sunan Nasa’ī, Kitābul-Jihād, Bābu Wujūbil-Jihād, Ḥadīth 3086 (Publishers)

VII

Days of Struggle

VII

Days of Struggle

Migration to Abyssinia

When the suffering of the Muslims had reached its limit and the Quraish continued to aggravate the affliction of the Muslims, the Holy Prophet^{sa} instructed Muslims to migrate to Abyssinia, and said, “*The king of Abyssinia is just and equitable. None are subjected to oppression under his rule.*”¹ The country of ‘Ḥabashah’, which is known as Ethiopia or Abyssinia in the English language, is situated to the north-east in the continent of Africa. It is exactly opposite to southern-Arabia and with the exception of the Red Sea, no country intercedes it. During that era a strong Christian sovereignty was established in Abyssinia and the king was referred to as the Negus. As a matter of fact, the ruler there is still called upon by the same name. Arabia had business relations with Abyssinia,² and in the era that we are currently mentioning, the capital of Abyssinia was Axsun, which is located near the present-day city of Adowa, and until now is considered a sacred city. In those days, Axsum was the centre of a very powerful sovereignty.³ During that time, the personal name of the Negus was Aṣḥamah,⁴ who was a just, intelligent and powerful king. In any case, when

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 237, Bābu Dhikr-il-Hijratil-Ūlā ilal-Arḍil-Ḥabashah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 233, Bābu Dhikr-il-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 233, Bābu Dhikr-il-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 Chambers’ Encyclopedia, Volume 1, Under the word: “*Axum*”, Edition 1871

4 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, p. 506, Bābul-Hijratil-Ūlā ilal-Arḍil-Ḥabashah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

the pains of the Muslims reached their limits, the Holy Prophet^{sa} instructed that those who could afford should migrate to Abyssinia. Therefore, upon the instruction of the Holy Prophet^{sa}, in the month of *Rajab* 5 *Nabawī*,¹ eleven men and four women migrated to Abyssinia. The well-known names among them were as follows: Ḥaḍrat ‘Uthmān bin ‘Affān^{ra} and his wife Ruqayyah^{ra} the daughter of the Holy Prophet^{sa}, ‘Abdur-Raḥmān bin ‘Auf^{ra}, Zubair bin Al-‘Awwām^{ra}, Abū Ḥudhaifah bin ‘Utbah^{ra}, ‘Uthmān bin Maẓ‘ūn^{ra}, Muṣ‘ab bin ‘Umair^{ra}, Abū Salamah bin ‘Abdul-Asad^{ra} and his wife Ummi Salamah^{ra}.² It is very strange that a majority of these pioneer immigrants were those who belonged to powerful tribes of the Quraish, and the weaker were few and far between. This illustrates two things: firstly, even those who belonged to the powerful tribes of the Quraish were not safe from the cruelties of the Quraish. Secondly, weak people such as slaves, etc., at that time were in such a grave state of weakness and misery that they were not even able to migrate.

Travelling south, when the immigrants reached Sha‘ībah, which was a sea-port in Arabia at that time, by the Grace of Allāh they found a trade ship which was just ready to leave for Abyssinia and thus, all of them boarded in security. When the Quraish were informed of this, they were deeply enraged that this ‘prey’ has slipped our hands. Hence, they pursued these immigrants, but when their man reached the coast, the ship had already departed, and for this reason they returned dissatisfied.³ Upon reaching Abyssinia the Muslims found a life of great peace and protection from the cruelties of the Quraish after much difficulty and prayers.

A Rumour of the Quraish’s Acceptance of Islām and the Return of Some Immigrants from Abyssinia

However, as some historians have mentioned, it had not been long

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 98, Bābu Dhikri Hijrati man Hājara min Aṣḥābi Rasūlillāhi^{sa} ilā Arḍil-Ḥabashati fil-Marratil-Ūlā, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 As-Siratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 238, Bābu Dhikril-Hijratil-Ūlā ilal-Arḍil-Ḥabashah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 98, Bābu Dhikri Hijrati man Hājara min Aṣḥābi Rasūlillāhi^{sa} ilā Arḍil-Ḥabashati fil-Marratil-Ūlā, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, p. 505, Bābul-Hijratil-Ūlā ilal-Arḍil-Ḥabashah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

since the immigrants had migrated to Abyssinia, when a wandering rumour reached them that all of the Quraish had accepted Islām, and Makkah was now a place of complete peace and security. The result of this news was that most immigrants returned immediately and when they reached near Makkah, they found that this news was false. Now they were confronted with great difficulty. Ultimately, some returned, while others secretly or under the protection of an influential and powerful individual, entered Makkah.¹ This incident occurred in *Shawwāl* of 5 *Nabawī*.² In other words, the duration between the commencement of migration and the return of the immigrants was only two and a half to three months. As we have mentioned above, the migration to Abyssinia occurred in the month of *Rajab* and the supposed return date of the immigrants is mentioned to be in *Shawwāl*.

In actuality, although this was a completely false and unsubstantiated rumour, which was probably spread in order to lure the immigrants to Abyssinia back and to put them in difficulty. As a matter of fact, on closer investigation, this rumour and the tale of the immigrants' return, in itself, seems to be baseless. Nonetheless, if it is taken as true, the incident motioned in various *Aḥādīth* could be hidden beneath the surface. As mentioned in *Bukhārī*, once the Holy Prophet^{sa} recited verses of *Sūrah An-Najm* in the courtyard of the Ka'bah. At that time, many a chieftain of the infidels were also present, along with the Muslims. When the Holy Prophet^{sa} completed the chapter, he fell into prostration and with him all the Muslims and infidels fell into prostration as well.³ The reason behind the prostration of the disbelievers has not been mentioned in *Aḥādīth*, but it seems that apparently the Holy Prophet^{sa} recited the verses of God in such a manner as touched the cords of heart. Those verses were such as particularly illustrated the unity of God, His Power, and Majesty in an extremely eloquent and perspicuous manner, and His favours were reminded of. Then, the Quraish were warned in a very majestic and awe-inspiring manner, that in case they did not refrain from their evil doings they would meet the same end as past nations because they rejected the Messengers of God. Then, at the conclusion of these verses it was ordered

1 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, p. 16, Bābu Dukhūlish-Sha'bi wa Khabriṣ-Ṣaḥīfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebehon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 99, Bābu Dhikri Sababi Rujū'i Aṣḥābin-Nabiyyi^{sa} min Arḍi Ḥabashah, Dārul-Iḥyā'it-Turāthil-'Arabi, Beirut, Lebanon, First Edition (1996)

3 Ṣaḥīḥ Bukhārī, Kitābut-Tafsīr, Sūratul-Qamar, Bābu Faṣḥudū lillāhi Wa'budūhu, Ḥadīth No. 4862

that come and prostrate before Allāh.¹ After the recitation of these verses, the Holy Prophet^{sa} and all the Muslims fell into prostration at once, and as a result, these words and this sight had such a miraculous effect on the Quraish, as they also fell into prostration involuntarily. This should not be surprising, for under such circumstances, as have been mentioned above, the human heart, at times, falls in awe and powerlessly commits such a deed as is against its actual principles and religion. Therefore, at times, we have witnessed that during a severe and sudden affliction, even an atheist cries out, 'O God! O God!' or 'O Rām Rām!' The Quraish were not even atheist, and they actually believed in the being of God. Hence, after the recitation of this majestic word, full of awe, the community of Muslims all at once fell into prostration; it had such a miraculous effect, that the Quraish powerlessly fell into prostration as well. However, such an influence is usually temporary, and man quickly returns to his original state. As such, same was the case here, for when the Quraish rose from prostration, they remained the very same idolaters they were before.

In any case, this occurrence is such as is substantiated by authentic *Aḥādīth*. Hence, if the news of the return of the immigrants to Abyssinia is in fact true, it seems that the Quraish (who were ever-longing to have the immigrants of Abyssinia return) probably utilised this action to spread the rumour that the Quraish of Makkah had become Muslim, and that Makkah was now completely safe for Muslims. When this rumour reached the immigrants of Abyssinia, they were naturally delighted to hear it, and in the fervour of their delight, they quickly returned. When they were near Makkah, they were enlightened of the actual matter at hand, upon which some secretly, and others under the protection of a powerful and influential Chieftain of the Quraish, entered Makkah, while others set back again. Therefore, if there was any truth in the rumour that the Quraish became Muslim, it was merely confined to the incident of the prostration upon the recitation of chapter An-Najam. وَاللَّهُ أَعْلَمُ

In any case, if the immigrants of Abyssinia did in fact return, a majority of them set back again. Moreover, since the Quraish continued to progress in their infliction of suffering, and their tyrannies were increasing day by day, other Muslims, upon the instruction of the Holy Prophet^{sa}, began secret preparations to migrate as well. They began to leave gradually whenever they could find an opportunity to do so. This chain of migration began such as ultimately the number of immigrants to Abyssinia reached 101, 18 of which

were women.¹ Very few Muslims were left in Makkah with the Holy Prophet^{sa}. Some historians have called this migration ‘*The Second Migration to Abyssinia*’.

A Fabricated Incident

Regarding the migration to Abyssinia, it is imperative to mention that some historians have narrated a strange tale about the prostration of the disbelievers and the return of the immigrants to Abyssinia. For the Holy Prophet^{sa} possessed an immense desire that such verses be revealed as would draw the Quraish to Islām, and dispel their hatred and contempt. As a result, upon his recitation of Sūrah An-Najm when the Holy Prophet^{sa} reached the following verse:

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ۝ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ۝

“Now tell me about Lāt and ‘Uzzā, And Manāt, the third one, another goddess!”²

Satan took advantage of this passionate desire of the Holy Prophet^{sa} and induced him to recite the following:

تِلْكَ الْغُرَانِيُّ الْعَلَىٰ وَإِنْ شَفَاعَتُهُنَّ لَتَرْتَجَىٰ

“Glory to these idols (Lāt ‘Uzzā and Manāt) and indeed, one should remain hopeful of their intercession.”

When the Quraish heard these words they were silenced, as the magnificence and power of their idols had been accepted. Hence, at the completion of the recitation of Sūrah An-Najm when the companions of the Holy Prophet^{sa} prostrated, the Quraish also fell into prostration. In other words the two parties were reconciled into a peaceful settlement. However, following this occurrence, Gabriel^{as} promptly came to the Holy Prophet^{sa} and notified him of this mistake. Therefore, in place of the satanically inspired verse, the true word of God was revealed to him, which is now found in the Holy Qur’ān, whereby the Quraish resorted to their previous state of discontent. However, since the news of peaceful reconciliation had been widely divulged, prior to

1 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 32, Bābul-Hijratith-Thāniyati ilal-Ḥabashata wa Naqḍiṣ-Ṣaḥīfah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebehon, First Edition (1996)

2 An-Najm (53:20-21)

its negation, news also reached Abyssinia, and due to this, various immigrants returned to Makkah.

This is the tale that many historians narrate in relevance to this instance. However, bear in mind that this story is entirely a fabrication, and its forgery is clearly evident from every rational aspect. Hence, the great *Muhaddithīn* and leaders of *Ḥadīth*, such as ‘Allāmah ‘Ainī, Qādī ‘Ayāḍ and ‘Allāmah Nawawī have expounded with conclusive argumentation that this occurrence is false and nothing more than a fabricated *Ḥadīth*. Thus, ‘Allāmah ‘Ainī writes in debate of this issue:

لَا صِحَّةَ لَهُ نَقْلًا وَ لَا عَقْلًا

“This story is evidently negated, both in light of narration and common sense.”¹

Then, Qādī ‘Ayāḍ writes:

لَمْ يَخْرُجْهُ أَهْلُ الصَّحَّةِ وَلَا رَوَاهُ ثِقَةٌ بِسَنَدٍ سَلِيمٍ مَعَ ضَعْفِ نَقْلِهِ وَاضْطِرَابِ رَوَايَاتِهِ
وَأَنْقِطَاعِ أَسَانِيدِهِ وَكَثْرَةِ الطُّرُقِ فِيهَا ضَعِيفَةٌ وَاهِيَةٌ لَمْ يَسْنِدْهَا أَحَدٌ مِنْهُمْ وَلَا رَفَعَهَا
إِلَى صَاحِبِ

“Prudent and reliable individuals have not accepted this narration due to the fact that the narration of this story is confusing, and its authenticity is very weak. Moreover, the manner of its narration is also weak and feeble. In addition, no narrator has successfully traced this narration to the Holy Prophet^{sa} or any of his companions.”²

Furthermore, ‘Allāmah Nawawī writes:

لَا يَصِحُّ فِيهِ شَيْءٌ لَا مِنْ جِهَةِ النَّقْلِ وَلَا مِنْ جِهَةِ الْعَقْلِ

1 ‘Umdatul-Qārī Sharḥu Ṣaḥīḥil-Bukhārī, Volume 19, p. 313, Kitābu Tafsīril-Qur’ān, Sūratul-Qamar, Under the verse “*Faṣjudū lillāhi wa’budūhu*” [An-Najm (53:63)], Dārul-Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, Edition 2003

2 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 25, Bābu Dukhūlil-Sha’bi wa Khabriṣ-Ṣaḥīfah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

“Nothing of this narration is correct, neither in the aspect of narration nor in the aspect of common sense.”¹

On the other hand, many *A’immah-e-Ḥadīth* have not even made mention of this occurrence. For example, the *Ṣiḥāḥ Ṣittah* has not even hinted towards it, though mention of the recitation of *Sūrah An-Najm* and the prostration of the *Quraish* is present in it. It is apparent that this narration passed the eyes of the *Muhaddithīn*, who rejected it with belief of its forgery and unreliability.

In the same manner, many great *Mufasssīrīn*², such as Imam Rāzī have declared this instance vain and devoid of truth.³ Moreover, among the mystics, sagacious ones, the like of Ibni ‘Arabī, have stated, لَا أَصْلَ لَهَا meaning, “There exists no truth in this occurrence”.⁴ Furthermore, if the verses of *Sūrah An-Najm* are analysed from beginning to end, which are replete with teachings against the concept of polytheism, the falsehood of this instance is conclusively established. One cannot entertain the belief that in a monotheistic message, which emphasises the oneness of God with such fervour, a clear verse of polytheistic nature could find way of inclusion, and that almost simultaneously the same tongue could utter two extraordinarily conflicting statements. In addition to this, the life of the Holy Prophet^{sa}, compels common sense to fend off this tale. Prior to his prophethood, he was a man who, all his life, did not indulge in idol worship, despite the fact that his entire nation was idolatrous. Can the common sense of any individual entertain the belief that when a clear order from God Almighty was present, instructing him to raise a voice against idolatry, and enjoin the people to the worship of one God, and the foundation stone of his religion rests upon the unity of God the Almighty, for which he disputes with others, day in and day out, that merely to please the *Quraish*, upon this instance, he bowed his head towards idolatry? After all, is common sense nothing? Simply cast a glance upon the life of the Holy Prophet^{sa}. For the pleasure of the infidels, did the Holy Prophet^{sa} ever abandon any of his religious principles? In order to prompt the infidels to join forces with him did the Holy

1 Al-Mīnhāju bi-Sharḥi Ṣaḥīḥ Muslim bin Al-Ḥajjāj, p. 533, Kitābul-Masājīd wa Mawāḍi‘iṣ-Ṣalāh, Bābu Sujūdīl-Tilāwah, Dāru Ibni Hazam, First Edition (2002)

2 Commentators of the Holy Qur’ān (Publishers)

3 At-Tafsīrul-Kabīr, By Imām Muḥammad bin ‘Umar bin Al-Ḥusain Fakhr-ud-Dīn Ar-Rāzī, Volume 23, pp. 44-48, Tafsīru Sūratil-Ḥajj, Verse 53, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, Second Edition (2004)

4 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 25, Bābu Dukhūlīsh-Sha‘bi wa Khabirīṣ-Ṣaḥīfah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Prophet^{sa} ever follow the course of hypocrisy and compromise? The Qur'ān clearly states:

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ¹

Meaning, “They wish that thou shouldst be pliant so that they may also be pliant (so that apparently both parties may be reconciled in their opposite beliefs).”¹

In regards to a man of this disposition, can one make the declaration that he abandoned the unity of God whilst following the course of polytheism?

Albeit, there is one possible explanation and as ‘Allāmah Qaṣṭalānī and Zarqānī have written and many research scholars have concurred, perhaps this explanation is correct. According to the narration in Bukhārī, when the Holy Prophet^{sa} recited the verses of chapter An-Najm in the courtyard of the Ka’bah, it is possible that someone from among the ringleaders of the Quraish included the phrase, تِلْكَ الْغَرَائِيقُ الْعُلَى in harmony with the voice of the Holy Prophet^{sa}, by which some people fell to the misunderstanding that perhaps it was the Holy Prophet^{sa} who said these words. For it is proven that during the recitation of the Holy Qur’ān, it was the practice of the Quraish to make noise, so as to erase the effect of it. The Holy Qur’ān has also mentioned their words as follows:

لَا تَسْمَعُوا هَذَا الْقُرْآنَ وَالْغَوَافِ بِهِ لَعَلَّكُمْ تَعْبُونَ²

Meaning, the Quraish would say, “When the Qur’ān is recited before you, cause confusion by making noise. Perhaps this way, you might have the upper hand.”²

This explanation is also reinforced by the fact that during the Jāhiliyyah, it was the custom of the Quraish to utter this very phrase: تِلْكَ الْغَرَائِيقُ الْعُلَى during their Ṭawāf of the Ka’bah.³ Thus, it is not beyond belief that when the Holy Prophet^{sa} recited the verses of chapter Najam, someone from among them might have included this phrase as well, as per their custom. As a result, it might have spurred the temporary ambiguity that perhaps these words were also uttered by the Holy Prophet^{sa}. Ibni ‘Arabī, Qāḍī ‘Ayāḍ, Ibni Jarīr, Imam Rāzī

1 Al-Qalam (68:10)

2 Hā Mim As-Sajdah (41:27)

3 Mu’jamul-Buldān, By Abū ‘Abdullāh Yāqūt bin ‘Abdullāh Al-Ḥamvī, Volume 3, pp. 322-323, Under the word “Al-‘Uzzā”, Dāru Ihya’it-Turāthil-‘Arabī, Beirut, Lebanon

and Ḥāfiẓ Ibnī Ḥajar have also supported this explanation.¹ However, there is another fact, which makes the entire tale of this rumour and the return of the immigrants incredulous altogether. The beginning date of the migration to Abyssinia is mentioned as *Rajab 5 Nabawī* and the date of 'the prostration' has been mentioned as *Ramaḍān 5 Nabawī* and historical accounts state that as a result of this rumour the return of the immigrants to Abyssinia occurred in *Shawwāl 5 Nabawī*.² Therefore, the gap in time-periods between the first migration and the return of the immigrants is merely two to three months. If the time period is calculated from the date of 'the prostration', the time is only one month. Now, in accordance with the circumstances of that era, it is categorically impossible, for three trips to have been undertaken between Makkah and Abyssinia in such a small time period. In other words, first the Muslims travelled from Makkah to Abyssinia, after which an individual from Makkah brought news to Abyssinia regarding the Quraish's acceptance of Islām. Then the Muslims once again set off from Abyssinia and reached Makkah. The completion of these three trips (excluding the additional time that is consumed in various affairs), were absolutely impossible in such a short time frame. Furthermore, it is unpragmatic that two trips could have been completed between the time of 'the prostration' and the time of the alleged return of the immigrants to Abyssinia. At that time, in order to travel from Makkah to Abyssinia, one was required to first go south, then, from there, cross the Red Sea and reach the coast of Africa by ship (which was not always present). Then from the coast, further on to Axsun, the capital of Abyssinia, which was situated at quite a distance from the coast. And as per the slow mode of travel in that era, a trip of this magnitude could not have been performed in less than one and a half to two months. From this vantage point, the entire incident in itself, turns out to be fabricated and baseless. If hypothetically, there was some underlying truth, then it is no more than that which has been mentioned above. وَاللَّهُ أَعْلَمُ

1 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, p. 30-31, Bābu Dukhūlish-Shi'bi wa Khabriṣ-Ṣaḥīfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebehon, First Edition (1996)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, pp. 98-99, Bābu Dhikri Sababi Rujū'i Aṣḥābin-Nabiyyi^{isa} 'an Arḍi Ḥabashah, Dārul-Ihyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

An Unsuccessful Delegation of the Quraish to the Royal Court of the Negus

In any case, when the Quraish witnessed the Muslims safely slip their hands, and go on to lead a life of peace and security in Abyssinia, the fire of their fury was further enflamed. Ultimately, they decided to send two of their exceptional associates, ‘Amr bin Al-‘Āṣ and ‘Abdullāh bin Rabī‘ah to Abyssinia. Along with this delegation, not only did they prepare expensive gifts for the Negus himself, but gifts for all his courtiers were also prepared, which were mostly composed of hide, for which Arabia was especially renowned in those days. As such, this delegation departed with great splendour. The purpose of this delegation was to bring the Muslims back, so as to subject them to their cruelties once again. Therefore, upon reaching Abyssinia, ‘Amr bin Al-‘Āṣ and his associates met with the courtiers of the Negus and presented them with gifts, and through them they acquired way to the court of the Negus. After the presentation of these gifts, they implored the Negus in the following words:

“O your Royal Highness! Some of our foolish people have forsaken their ancestral religion and have fashioned a new religion, which opposes your religion as well. They have caused disorder in our land, and some of them have run away and reached here. Thus, we implore you to send them back with us.”

The courtiers concurred, but the Negus, who was a sagacious king, refused to issue a one-sided verdict, saying, *“These people have come under my protection. Until I hear their testimony, I cannot say anything.”* Therefore, the Muslim immigrants were brought before the royal court, and addressing them, the Negus said, *“What is this matter and what is this new religion that you have fashioned?”* Ḥaḍrat Ja‘far bin Abī Ṭālib^a responded on behalf of the Muslims, saying:

“O King! We were an ignorant people, we worshipped idols, we ate the flesh of dead animals, we were engaged in adultery and fornication, we severed ties of kinship, we dealt with our neighbours in dishonesty and the powerful among us usurped the rights of the weak. In this state of affairs, Allāh sent His messenger to us, whose nobility, truthfulness and honesty was known to all. He taught us the Unity of God, forbade us from idol worship and gave us teachings of truthfulness in speech, honesty and kind treatment to kith and kin. He

taught us to treat our neighbours well and stopped us from adultery, lying and the usurpation of the wealth of orphans, and he held us from bloodshed. He instructed us to worship Allāh. We believed in him, and followed him, but for this reason our people were displeased with us and subjected us to miseries and hardships, and tortured us and desired that we abandon our faith by coercion, until we finally left our homeland, saddened, and took refuge in your sovereignty. O King! We hope that under your rule we shall not be subjected to brutality."

The Negus was greatly touched by this address and said to Ḥaḍrat Ja'far^{ra}, *"Read to me the word which has been revealed to you."* Upon this, Ḥaḍrat Ja'far^{ra} very melodiously recited the opening verses of Sūrah Maryam. Upon hearing these verses, the Negus' eyes filled with tears, and in a state of great emotion he said, *"By God, this word, and the word of our Messiah [peace be upon him] seem to be the rays of a common light source."* Upon this, the Negus said to the delegation of the Quraish, *"Go back, for I shall not send these people with you."* The Negus returned their gifts as well.

But the ferocious ambassadors of the Quraish were not ones to be silenced so easily. The next day, 'Amr bin Al-Āṣ gained admission into the court of the Negus and said, *"Your majesty, are you also aware of what these people say about the Messiah [peace be upon him]?"* The Negus called for the Muslims once again, who were worried that since we do not believe in the Messiah^{as} as the son of God, perhaps the scheme of 'Amr bin Al-Āṣ will succeed. But these people were not ones to refrain from speaking the truth, even beneath the shadow of swords. Hence, when the Negus asked, *"What are your beliefs about the Messiah [peace be upon him]?"* Ja'far^{ra} clearly responded:

"In light of our belief, the Messiah is a servant of God, not God Himself. However, he is an honoured messenger of Allāh who came into being by the word which He gave to Mary [peace be upon her]."

The Negus picked up a straw from the ground and said, *"By Allāh, as per your statement, I do not find the Messiah [peace be upon him] greater than even this thorn."* Upon this statement of the Negus, the court bishops were greatly outraged, but the Negus did not care in the least, and the delegation of the Quraish returned unsuccessful.

Following this, the immigrants to Abyssinia lived in peace for quite some time. However, most of them returned to Makkah, near the migration of Yathrab, while others remained in Abyssinia, until the Holy Prophet^{sa} migrated to Madinah and the battles of Badr, Uḥud, and the Confederates occurred. It was at that time that these people returned to Arabia. This was the era in which the Holy Prophet^{sa} was returning from the battle of Khaibar.

In the beginning, when most of the immigrants were still in Abyssinia, the Negus was confronted by a war from one of his enemies. Upon this, after mutual consultation, the companions decided that if required, we should also support the Negus. As such, they sent Zubair bin Al-‘Awwām^{ra} to the battlefield across the Nile River to gain insight as to the state of affairs, while the rest of the companions prayed continuously to God for the victory of the Negus. Therefore, after a few days, Ḥaḍrat Zubair bin Al-‘Awwām^{ra} returned to inform that by the Grace of Allāh, the Negus had won victory.¹

Departure of Ḥaḍrat Abū Bakr^{ra} with the Intention of Migration

It is narrated by Ḥaḍrat ‘Ā’ishah^{ra} that after the Muslims migrated to Abyssinia, at one time, Ḥaḍrat Abū Bakr^{ra} also left Makkah with the intention of migration. While travelling south, when he reached Barikul-Ghimād, he coincidentally met Ibni Daghinah who was a Chieftain of the Qārah tribe. When Ibni Daghinah inquired as to the cause of this trip, Ḥaḍrat Abū Bakr^{ra} responded, *“My people have exiled me. For this reason, I have decided to travel throughout the land of Allāh freely, and worship my Lord.”* *“A man of your calibre should not leave Makkah on his own accord, nor should he be exiled,”* said Ibni Daghinah, *“Come, I take you into my protection. Return and worship your Lord in Makkah.”* As a result, Abū Bakr^{ra} returned

1 For details of the aforementioned instances refer to:
* As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 245-250, Irsālu Quraishin ilal-Habashati fī Talabil-Muhajirina ilaiha, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 503-506, Bābul-Hijratil-Ūlā ilal-Ḥabashah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarir Ṭabarī, Volume 2, pp. 236-237, Bābu Dhikrīl-Khabri ‘ammā kāna min Amri Nabīyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, pp. 98-100, Bābu Dhikrīl-Hijratith-Thāniyati ilā Arḍil-Ḥabashah, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
* Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratil-Ḥabashah, Ḥadīth No. 3876

as per his request. On reaching Makkah, Ibni Daghinah rebuked the Chieftains of the Quraish saying, *“Do you exile a man of such and such virtues?”* After this, Ḥaḍrat Abū Bakr^{ra} made a small mosque in the veranda of his home, where he would observe prayers and recite the Holy Qur’ān. Since he was exceedingly soft-hearted, he would often weep while reciting the Holy Qur’ān. This sight would especially move the hearts of the women and children of the Quraish, who were relatively simple and free of religious prejudice. Since Ḥaḍrat Abū Bakr^{ra} was extremely revered among the Quraish, his fervent worship would pull the hearts of people towards Islām. Upon this, the Quraish complained to Ibni Daghinah that Abū Bakr^{ra} recites the Qur’ān aloud and due to this our women, children and weaker ones are put to trial, thus forbid him. Ibni Daghinah attempted to stop Ḥaḍrat Abū Bakr^{ra}, but he refused saying, *“I cannot leave this on any account. However, if you are fearful, then I leave your protection, the protection of my Lord is sufficient for me.”*¹ After this, the Quraish inflicted many hardships upon Ḥaḍrat Abū Bakr^{ra} but he remained steadfast like a resolute rock.

Acceptance of Ḥamzah^{ra}

In an attempt to narrate all the events related to the migration of Abyssinia at one place, many other concurrent events were left out, which shall be mentioned now. Until now the apparent state of the Muslims was very weak, because among them, there was not a single person (excluding Ḥaḍrat Abū Bakr^{ra}) who possessed influence among the Quraish, or at least from whom the Quraish were somewhat pressured. But now, by the Grace of Allāh two such persons entered the fold of Islām, who, to some extent, by their dignity and awe, proved to reinforce the apparent glory of Islām. Our intent is Ḥaḍrat Ḥamzah bin ‘Abdul-Muṭṭalib^{ra} and Ḥaḍrat ‘Umar bin Al-Khaṭṭāb^{ra}, who accepted Islām one after the other in 6 Nabawī.

Ḥamzah^{ra} was the biological paternal uncle of the Holy Prophet^{sa}. He loved the Holy Prophet^{sa} dearly, but until now, he was an idolater. It was his practice to set out in the early morning, bow and arrow in hand, and would hunt all day long. In the evening, he would return to perform Ṭawāf of the Ka’bah, and he would then hold sessions with the various gatherings of the Quraish, which were held in the courtyard of the Ka’bah in groups of twos and fours. Afterwards, he would return home. One day, when Ḥamzah^{ra} returned

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} wa Aṣḥābihi ilal-Madinah, Ḥadīth No. 3905

from hunting, a female servant said to him, “Have you heard that Abul-Ḥakam [that is Abū Jahl] just went on to say awful things to thy nephew, and cursed at him in filthy and profane language, but Muḥammad^[sa] did not react at all.” Upon hearing this, Ḥamzah’s^{ra} eyes gorged of blood in rage and his family honour was infuriated. He immediately started off towards the Ka’bah, and first performed circuits of the Ka’bah. After this Ṭawāf, he moved towards the gathering in which Abū Jahl was sitting. Upon reaching there, he firmly struck Abū Jahl’s head with his bow and said, “I have heard that you cursed at Muḥammad^[sa]. Then listen, I too follow the religion of Muḥammad^[sa] and I also say what he says. Hence, if you possess even a little courage, speak before me!” The associates of Abū Jahl rose in his support and a brawl almost erupted, but Abū Jahl who was struck in awe of the bravery and courage of Ḥamzah^{ra} stopped his associates saying, “Ḥamzah^[ra] is true, I did in fact act unjustly,” and in this way the matter was settled.¹

In his outburst Ḥamzah^{ra} said that, “I am also upon the religion of Muḥammad^[sa]” but when he returned home and his anger subsided, he was somewhat apprehensive and began to ponder over the best course of action. Ultimately, his heart decided that now it is best to forsake polytheism. Consequently, he came to the Holy Prophet^{sa}, recited the *Kalimah* and entered the fold of Islām.² This incident is from the sixth year of prophethood, when the Holy Prophet^{sa} was still situated in *Dār-e-Arqam*.³ In happiness of Ḥaḍrat Ḥamzah’s^{ra} acceptance of Islām, or perhaps in the ardour of his sincerity, Ḥaḍrat Abū Bakr^{ra} openly announced the unity of God, in the courtyard of the Ka’bah the same day Ḥaḍrat Ḥamzah^{ra} accepted Islām. At that time, the Holy Prophet^{sa} and various other Muslims were also present. When the Quraish witnessed the boldness of Ḥaḍrat Abū Bakr^{ra} they attacked him. They beat him so mercilessly that when the people of his tribe helped him up and took him home, he was completely unconscious. Due to the severe beating, his body was seriously injured. When he regained consciousness, his first question was, “How is the Holy Prophet^{sa}” and until Ḥaḍrat Abū Bakr^{ra} received word of his security,

1 *Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 235-236, Bābu Dhikr-il-Khabri ‘ammā kāna min Amri Nabiyillāhi^{sa} ‘inda ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

*As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 219, Bābu Islāmi Ḥamzah^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Ar-Rauḍul-Anf, By Imām Abul-Qāsim ‘Abdur-Raḥmān Suhaili, Volume 2, pp. 44-45, Bābu Islāmi Ḥamzah^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 3, Bābu Islāmil-Fārūq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

he did not feel at ease.¹

Acceptance of ‘Umar^{ra}

Only a few days had passed after the acceptance of Ḥaḍrat Ḥamzah^{ra}, when Allāh the Exalted blessed the Muslims with another instance of happiness, in other words, Ḥaḍrat ‘Umar^{ra} who was a vehement enemy, accepted Islām. The story of his acceptance is very interesting. The disposition of Ḥaḍrat ‘Umar^{ra} enclosed a kind of stiffness which was further increased by his enmity towards Islām. Therefore, prior to his acceptance of Islām, ‘Umar^{ra} subjected poor and weak Muslims to great torture on account of their Islām. But when he was exhausted of inflicting this agony, and saw no signs of their return, he thought, why not finish the founder of this very ‘disease’. Upon this thought, he took hold of his sword and set out in search of the Holy Prophet^{sa}. On the way, when someone noticed him walking with an unsheathed sword in hand, he inquired, “O ‘Umar^{ra}, where to?” ‘Umar^{ra} responded, “I have set off to slay Muḥammad^[sa].” He replied, “By slaying Muḥammad^[sa] can you remain safe from the Banū ‘Abdi Manāf? Why not then look after your own home first? Your sister and brother-in-law have accepted Islām.” Ḥaḍrat ‘Umar^{ra} immediately turned and started off towards the home of his sister Fāṭimah^{ra}. As he approached the home, he could hear the sound of the recitation of the Holy Qur’ān from inside, which Khabbāb bin Al-Arat was reciting very melodiously. When ‘Umar^{ra} heard this voice, he was further enraged and entered the home. As soon as Khabbāb^{ra} heard his footsteps, he hid somewhere, and Fāṭimah^{ra} also hid the various pages of the Holy Qur’ān here and there.² When Ḥaḍrat ‘Umar^{ra} entered, he shouted, “I heard that you have left your faith!” Then, he attacked his brother-in-law Sa‘īd bin Zaid^{ra}. Fāṭimah^{ra} was also wounded as she moved forward, in an attempt to save her husband, and very courageously said, “Yes ‘Umar! We have become Muslim. Do as you wish, we shall not leave Islām.” Ḥaḍrat ‘Umar^{ra} was a very stern man, but beneath this veil of stiffness was also a touch of love and tenderness, which showed its colours at certain occasions. When he heard the courageous words of his sister, he cast a glance upon his sister and noticed that she was covered in blood. This sight had an inexplicable impression upon the

1 Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 294, Dhikru Islāmi Ḥamzah, Muwassasatu Sha‘bān, Beirut

2 This instance should be remembered, because through it we find that even from the early era, the Holy Prophet^{sa} had the Holy Qur’ān written along the way and these manuscripts were preserved by numerous companions of the Holy Prophet^{sa}. (Author)

heart of ‘Umar^{ra}. After a short silence, he said to his sister, “Show me the word that you were reading.” “I shall not,” responded Fāṭimah^{ra}, “for you will destroy the leaflets.” ‘Umar^{ra} replied, “Nay, Nay! Please show me, I shall indeed return them to you.” “But you are unclean,” said Fāṭimah^{ra}, “and the Qur’ān should be touched in a state of purity. First bathe, then read.” Perhaps her desire was also that by taking a bath, ‘Umar^{ra}’s rage would fully subside, after which he would be able to reflect with a cool heart. When ‘Umar^{ra} had taken a bath, Fāṭimah^{ra} placed the leaflets of the Qur’ān before him. When he took hold of them and saw, they were the opening verses of chapter Ṭā Hā. Ḥaḍrat ‘Umar^{ra} began to read them with an awe-inspired heart and every single word deeply impressed the heart of this well-natured man. While reading, Ḥaḍrat ‘Umar^{ra} reached the following words:

اِنِّى اَنَا اللّٰهُ لَا اِلٰهَ اِلَّا اَنَا فَاعْبُدْنِىْ ۚ وَاَقِمِ الصَّلٰوةَ لِذِكْرِىْ ۝ اِنَّ السَّاعَةَ اَتَتْۢ
اَكَاۡدُ اَخْفِيْهَا لِتَجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى ۝

Meaning, “I am the one and only Creator and Master of this world. There is none worthy of worship except Me. So worship Me alone and devote your prayers to My remembrance. Lo! The promised hour cometh, but we have kept it secret, so that everyone may be recompensed for his endeavours.”¹

When Ḥaḍrat ‘Umar^{ra} recited this verse, it was as if his eye was opened, and his latent disposition was suddenly aroused. He powerlessly said, “What a strange and holy word this is!”

When Khabbāb^{ra} heard these words, he immediately came out, thanked God, and said:

“This is due to the prayer of the messenger of Allāh. By God, it was only yesterday I heard the Holy Prophet^{sa} pray that, ‘O Allāh! Do bless either ‘Umar bin Al-Khaṭṭāb or ‘Umar bin Hishām (meaning Abū Jahl) with Islām.”

Every moment was now becoming difficult for Ḥaḍrat ‘Umar^{ra} and he said to Khabbāb^{ra}, “Tell me the way to Muḥammad^{sa} at once.” In the fervour of his excitement, he kept his sword unsheathed. During this time, the Holy Prophet^{ra} was in the Dār-e-Arqam; as such, Khabbāb^{ra} gave him the location. ‘Umar^{ra} went

1 Ṭā Hā (20:15-16)

there, and firmly knocked at the door. When the companions peered through the crack in the door, and saw ‘Umar^{ra} holding an unsheathed sword, they were reluctant in opening the door, but the Holy Prophet^{sa} said, “Open the door.” Ḥaḍrat Ḥamzah^{ra} also said “Open the door. If he has come with pure intentions then well and good, otherwise, if his intentions are evil, by Allāh, I shall sever his head off by his own sword.” The door was opened, and ‘Umar^{ra} entered, unsheathed sword in hand. Upon seeing him, the Holy Prophet^{sa} moved forward and taking hold of Ḥaḍrat ‘Umar’s^{ra} mantle he yanked it, saying, “O ‘Umar, with what intention have you come? By Allāh, I see that you have not been created for the chastisement of Allāh.” “O Messenger of Allāh,” responded ‘Umar^{ra}, “I wish to become a Muslim.” When the Holy Prophet^{sa} heard these words, in the fervour of his happiness, he said, “Allāhu Akbar!” and his companions called out the slogan of ‘Allāhu Akbar’ so loudly that the mountains of Makkah began to resonate.¹

At that time, Ḥaḍrat ‘Umar^{ra} was thirty-three years of age, and he was the Chieftain of his tribe, the Banū ‘Adiyy. Among the Quraish he also held the responsibility of being an ambassador, and was very awe-inspiring, valiant, and courageous. By his acceptance of Islām, the Muslims gained significant strength. They left the *Dār-e-Arqam* and began offering their *Ṣalāt* openly in the *Masjid-e-Harām*. Ḥaḍrat ‘Umar^{ra} was the last companion to accept Islām in the *Dār-e-Arqam*. This occurred in the last month of the sixth year after the prophetic commission. At that time the number of Muslim men totalled forty.²

When news of Ḥaḍrat ‘Umar’s^{ra} acceptance spread, the Quraish became exceedingly furious. In this very state of fury, they besieged the home of Ḥaḍrat ‘Umar^{ra}. When Ḥaḍrat ‘Umar^{ra} stepped out, a large party of people gathered around him. It was nigh that various enraged young men attack Ḥaḍrat ‘Umar^{ra}, but he stood his ground with extreme audacity. At last, in this state, a Chieftain of Makkah, ‘Aṣ bin Wā’il, arrived and upon noticing this

1 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 253, Bābu Islāmi ‘Umar bin Al-Khaṭṭāb^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Ar-Rauḍul-Anf, By Imām Abul-Qāsim ‘Abdur-Raḥmān Suhaili, Volume 2, pp. 120-124, Bābu Dhikri Islāmi ‘Umar bin Al-Khaṭṭāb^{ra}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 8, Bābu Islāmīl-Fārūq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* With regards to Ḥaḍrat ‘Umar’s^{ra} acceptance of Islām there are various other narrations as well, but here, we have only taken the well-known narrations of the scholars of *Sīrat*. (Author)

2 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 3-4, Bābu Islāmīl-Fārūq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

multitude, he moved forward in his authoritative manner and said, “*What is the matter?*” The people said, “*Umar has become a Ṣābī.*” After judging the situation he said, “*Alright, even still, there is no need for this commotion. I give ‘Umar my protection.*” At this voice, in accordance with the Arab custom, people were compelled to silence and they gradually dispersed. After that, Ḥaḍrat ‘Umar^{ra} remained in security for a few days, because no one would confront him on account of the protection of ‘Āṣ bin Wā’il. But the honour of Ḥaḍrat ‘Umar^{ra} could not bear this state for long. Hence, much time had not passed before he went to ‘Āṣ bin Wā’il and said, “*I leave your protection.*” Ḥaḍrat ‘Umar^{ra} relates, “*After this, I would remain in a constant brawl in the streets of Makkah.*”¹ However, Ḥaḍrat ‘Umar^{ra} never lowered his gaze before anyone.

Shortly after Ḥaḍrat ‘Umar^{ra} accepted Islām, his son, ‘Abdullāh bin ‘Umar^{ra} also became Muslim. At that time, ‘Abdullāh^{ra} was only a child but after the demise of the Holy Prophet^{sa}, he acquired great status, and was looked upon as a great scholar of Islām.

A Meeting of the Holy Prophet^{sa} with a Delegation of the Quraish

When the Quraish noticed powerful people the likes of Ḥaḍrat Ḥamzah^{ra} and Ḥaḍrat ‘Umar^{ra} entering the fold of Islām they became quite worried. After mutual consultation, at first, they sent ‘Utbah bin Rabi’ah to the Holy Prophet^{sa}, that in one way or another, he might convince the Prophet^{sa} to stop the propagation of Islām. But when ‘Utbah was unsuccessful in this mission, rather, when the Quraish saw that, quite the contrary, ‘Utbah returned impressed and awe-inspired by the Holy Prophet^{sa},² they gathered near the Ka’bah one day, and deliberated. It was proposed that a few Chieftains collectively speak to the Holy Prophet^{sa}. Therefore, in accordance with this proposal, Walīd bin Mughīrah, ‘Āṣ bin Wā’il, Abū Jahl, Umaiyyah bin Khalaf, ‘Utbah, Shaibah, Abū Sufyān, Aswad bin Muṭṭalib, Naḍr bin Ḥārith and Abul-Bakhtarī, etc., assembled near the Ka’bah and one man was sent to the Holy Prophet^{sa} with the message that

1 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 9-10, Bābu Islāmīl-Fārūq, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

2 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 220, Bābu Qauli ‘Utbah bin Rabi’ah fī Amri Rasūlillāh, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

“The Chieftains of your people wish to speak to you. Come to the courtyard of the Ka‘bah and listen to what they have to say.” The Holy Prophet^{sa} would himself remain in search of such opportunities so he set off immediately. After their traditional greetings, the Quraish began their discourse saying:

“O Muḥammad^{sa}! Look at how you have created dissention and division amongst your people. Betraying the religion of your forefathers you have slandered the great men of our nation. You have cursed at their honourable gods and labelled their respected men as those who think not. What greater defamation and humiliation can a people face than what you have done and continue to do. But in your case, we are bewildered as to what we should do and what we should not do. If your endeavour is with the purpose that you might gather riches and become wealthy, then we shall give you such wealth as you may be deemed the wealthiest of us all. If you seek power and respect, we are prepared to make you our leader and chieftain. If you desire authority, we are not even reluctant in declaring you as our king. If your uproar and disturbance is due to an illness or you have been possessed, we can arrange for your cure at our own expense. If marrying a beautiful girl shall make you content, we can find you the most beautiful girl in all of Arabia.”

The Holy Prophet^{sa} listened to this address by the chieftains of the Quraish quietly, and when they finished, he said:

“O Party of the Quraish! I do not desire any one of these things, nor have I been possessed or fallen victim to an ailment. I am a messenger from God and have brought the message of God to you. My heart is satiated in sympathy for you. If you take heed and believe, you shall acquire the good of this world and the next. But if you reject it, I shall wait upon the verdict of my Lord with patience and forbearance.”

The Quraish responded:

“O Muḥammad^{sa}! Thus, you accept none of our proposals. If it is thy prophethood you wish us to accept, then come and let us decide. You see how barren and dry this country is. Nothing can be seen except dry rocks and stones, and infinite mounds of sand. If you are truly the messenger of God, then pray to your God that he might bring forth streams the like of Syria and Iraq.

Wipe out these mountains and replace it with fertile land. Then we shall indeed be convinced of your prophethood.”

The Holy Prophet^{sa} said:

“I am only a messenger from God and my task is merely to show you the paths of truth and falsehood, and expound what is in your benefit and loss. However, I do say that if you accept the voice of Allāh, then at the appointed time, God shall make you the inheritors of the treasures of this world and the next.”

The Quraish said:

“Alright, if not this, then, O that we would see an Angel of God descend with you, or would that you resided in castles, and in your hands were heaps of gold and silver, but none of these things are available to you. As a matter of fact, like us, we see that you walk about in the marketplace in search of provisions. Then by which characteristic shall we accept you as one sent from God.”

The Holy Prophet^{sa} said:

“I am not a claimant in the manner that you desire. But yes, I have said, and I say again that if you believe in me, then according to the custom of Allāh, you shall indeed acquire a portion of the goodness of religion and the world.”

The Quraish sarcastically said:

“If not this, then bring forth the chastisement you warn us about - may a piece of the sky fall upon us, or may an army of God’s angels fall before us under the banner of God. By God, all we see now, is that either we shall remain alive or you.”

Upon saying this, suppressing their anger they were silenced and the Holy Prophet^{sa} left with a grieved heart. When the Holy Prophet^{sa} had left, Abū Jahl furiously said:

“O Party of the Quraish! See how Muḥammad^[sa] has rejected all of your proposals? He shall never stop from causing this disorder. I swear by God that, I shall not rest until I annihilate Muḥammad^[sa] and then the Banū ‘Abdi Manāf

can do away with me as they wish."

Those who were present from the Banū 'Abdi Manāf (excluding the Banū Hāshim and Banū Muṭṭalib) proclaimed in unison, *"We have no objections. Do with Muḥammad^[sa] as you wish."* The next day, Abū Jahl stood to one side in the courtyard of the Ka'bah with a large rock and began to wait for the Holy Prophet^{sa}. But when the Holy Prophet^{sa} arrived, his heart was overtaken by such awe as he simply stood there like an idol, and was unable to move forward to attack.¹

God-given Awe of the Holy Prophet^{sa}

There is also another narration regarding Abū Jahl falling in awe of the Holy Prophet^{sa} by which we find that it is the custom of God to especially impress the awe of His messengers upon those who act rudely towards them. As such, it is written that on one occasion, a man named Urāshah came to Makkah to sell some camels, and Abū Jahl purchased these camels from him. After taking hold of these camels he began to defraud him and made excuses in offering payment. Upon this, Urāshah, who was a foreigner without any relations or support, became very troubled. After a few days of earnest requesting and begging before Abū Jahl, he finally approached an assembly of the Chieftains of the Quraish who had gathered near the Ka'batullāh, and said, *"O Honoured ones of the Quraish! A man from among you, Abul-Ḥakam, has seized the value of my camels. Please have mercy and have my payment given to me."* The Quraish mischievously said, *"There is a man named Muḥammad bin 'Abdullāh^[sa] who lives here. Go to him and he will have your payment given to you."* Their purpose was that the Holy Prophet^{sa} will definitely refuse, and in this way the foreigner will disgrace and laugh at the Holy Prophet^{sa}. When Urāshah set off from there, the Quraish sent a man behind him to see the spectacle. Therefore, in his simplicity, Urāshah came to the Holy Prophet^{sa} and said, *"I am but a wayfarer and a Chieftain of thy city, Abul-*

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 220-223, Bābu Mā Dāra baina Rasūlillāhi^{sa} wa baina Ru'usā'i Quraish, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 234-235, Bābu Dhikrīl-Khabri 'ammā kāna min Amri Nabiyyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 1, pp. 479-481, Bābu Islāmi Ḥamzah^{ra}, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Ḥakam, has withheld my money. I have been told that you are one who can get me my payment. Please have mercy and acquire me my payment.” The Holy Prophet^{sa} immediately stood up and said, *“Come, I shall go with you.”* Therefore, the Holy Prophet^{sa} brought him to Abū Jahl’s home and knocked on the door. When Abū Jahl came out, upon seeing the Holy Prophet^{sa}, he was flabbergasted, and without a word, began to stare at the Holy Prophet^{sa}. The Holy Prophet^{sa} said, *“This man says that you are indebted to him. He is a wayfarer, why do you deprive him of his due right?”* At the time, Abū Jahl was turning pale. He said, *“Muḥammad^[sa] hold on, I shall fetch the money right away.”* Therefore, he went inside and immediately gave Urāshah his money. Urāshah expressed immense gratitude to the Holy Prophet^{sa} and then returned to that very assembly of the Quraish and thanked them as well, saying, *“You sent me to a good man. May Allāh reward him. He immediately had my money given to me.”* The Chieftains of the Quraish were speechless, and looked at each other in astonishment. When Urāshah left, they inquired of the man that followed Urāshah to Abū Jahl’s home as to what happened. He said:

“By Allāh, I witnessed a strange sight. When Muḥammad^[sa] knocked at Abul-Ḥakam’s door and Abul-Ḥakam came out and saw Muḥammad^[sa], his state was as if a lifeless being. As soon as Muḥammad^[sa] said, ‘Pay him his money’, he immediately went inside and paid every penny.”

After some time, Abū Jahl also joined that gathering. Upon seeing him, everyone swarmed him saying, *“O Abul-Ḥakam, what happened to you that you became so frightened of Muḥammad^[sa]?”* He said,

“I swear by God! When I saw Muḥammad^[sa] at my door, it appeared to me as if a furious and enraged camel was standing by him. It seemed to me that if I moan or complain even a little, it would devour me.”¹

Allegation of Acquiring Education from a Christian Slave

Among the allegations that were levelled against the Holy Prophet^{sa} by the Quraish, one is that the Holy Prophet^{sa} would learn things from certain Christians, give them his own twist, and present them as his own teachings. In this context, a Christian by the name of Jabar is often mentioned, who was

1 As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 281-282, Bābu Amril-Irāshilladhī Bā’a Abā Jahlin Ibilahū, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

the slave of a Makkan Chieftain named Ibni Ḥaḍramī. Since this individual was a Christian, and the teachings of Christianity are far nearer to Islām than Idolatry, and Jabar could see nothing but polytheism and Idolatry in Makkah, thus, in his religious passion, he would meet the Holy Prophet^{sa} at times. Acknowledging his passion, the Holy Prophet^{sa} would also visit him, and preach the message of Islām to him. When the Quraish noticed this, in order to defame the Holy Prophet^{sa}, they began to say that “Muḥammad^[sa] acquires knowledge from Jabar.”¹ Considering the doctrinal differences between Islām and Christianity and the academic level of Jabar himself, this was an extremely futile and vain allegation. The Quraish merely needed an accusation, irrespective of whether it was logical or illogical. For this reason, they eagerly publicised this allegation. The Holy Qur’ān rebutted this allegation wonderfully, saying,

“The individual to whom you attribute the teachings of Muḥammad^[sa] the Messenger of Allāh is himself speechless both apparently and in the spiritual sense. How, then, can he be a tutor to Muḥammad^[sa], the Messenger of Allāh in a book like the Qur’ān?”²

In other words, on account of this man being a non-Arab, how can he possibly be considered the tutor of such pure and eloquent speech as found in the Holy Qur’ān? On the other hand, in reference to the spiritual connotation, how can the ignorance of this man be declared the fountainhead of Qur’ānic wisdom?

The word ‘Ajāmī used in these Qur’ānic verses could also insinuate that since the Gospels had not been translated in to Arabic in the era of the Holy Prophet^{sa},³ for this reason, if Jabar did in fact recite any portion of the Gospels to the Holy Prophet^{sa}, they must have been either in Hebrew or Greek. How, then, would the Holy Prophet^{sa} understand them, and how, then, would he mould them into Arabic?

In various narrations, in addition to Jabar, other names have also been mentioned about whom the Quraish used to object that they would tutor the Holy Prophet^{sa}. However, the humorous point to note is that all these people

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 284, Bābu Amri Wafdin-Naṣāralladhīna Aslamū, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 An-Naḥl (16:104)

3 The Text and Canon of the New Testament, By Alexandar Souter, Chapter 6, Secondary Versions, p. 74, Printed in New York (1913)

were slaves.¹ In any case, the Quraish of Makkah publicized this objection for some time, in an attempt to cool their hearts, but how could the fire that was not meant to be extinguished be put out?

Allegation of being Childless

During these days, among the Quraish there were some who attempted to console their hearts by the idea that Muḥammad^[sa] is without heir and without progeny, and in a few days time his succession shall finish by itself. Upon this it was revealed that:

إِنَّا آَعَطَيْنَاكَ الْكَوْثَرَ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۚ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

Meaning, “O Muḥammad^[sa]! We have made thy progeny, and thy blessings and thy munificence long lasting. Therefore, spend freely, the powers of thy being, and thy progeny, and thy wealth, for these treasures shall not come to an end. However, the progenies of thy ill-wishing enemies shall be erased.”²

The glory in which this revelation was fulfilled in favour of the Holy Prophet^{sa}, and the horror in which it was fulfilled for his enemies, is like an open page of history which requires no elaboration. The children of this very opposition entered the fold of Islām, and put a seal on the fact that not only the Quraish, rather, among all the tribes of Arabia, if there was anyone whose progeny remained, it was that of Muḥammad^{sa} the Messenger of Allāh.

Proposal of Compromise by the Quraish

As mentioned above, during these days, the Quraish were greatly distressed and everyone was contemplating how to combat the religion brought by the Holy Prophet^{sa}. In this tension, one day among the chieftains of the Quraish, Walīd bin Mughīrah, ‘Āṣ bin Wā’il, Umaiyyah bin Khalaf, etc., after consulting one another went to the Holy Prophet^{sa} and said, “O Muḥammad^[sa],

1 *Tafsīrul-Baḥrīl-Muḥīṭ, By Abū ‘Abdillāh Muḥammad bin Yūsuf, Volume 5, Tafsīru Sūratin-Nahl, Under verse 104 - *Wa laqad Na’lamu annahum Yaqūlūna.....*, Maktabatu wa Maṭābi’un-Naṣrīl-Ḥadīthiyyah, Riyadh, Saudi Arabia

* Life of ‘Mahomet’, by Sir William Muir p. 65, Reprint of the 1894 Ed., Published by Voice of India New Delhi

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 284-285, Bābu Nuzūli Sūratil-Kauthar, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Al-Kauthar (108:2-4)

this disaccord is beginning to grow excessively and our national unity is falling apart. Can there be no design for a mutual compromise?" The Holy Prophet^{sa} inquired, "How so?" They responded:

"We can make our worship mutual. In other words, along with your God, you worship our idols as well. And in the worship of our idols, we shall include your God as well. In this way, through a compromise, the party who is upon virtue and truth shall also benefit the other as an additional advantage."

The Holy Prophet^{sa} smiled and said, "Think closely, how is this possible? How can I worship your idols with my belief in God and how can you worship my God whilst remaining Idolaters? Both these things are at such odds and contradictory to one another that they can never be brought together at one place."¹ Therefore, during those days, verses of the Holy Qur'ān were revealed that:

قُلْ يَا أَيُّهَا الْكَافِرُونَ ۖ لَا أَعْبُدُ مَا تَعْبُدُونَ ۖ وَلَا أَنْتُمْ عِبِدُوا مَا أَعْبُدُ ۖ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ۖ وَلَا أَنْتُمْ عِبِدُوا مَا أَعْبُدُ ۖ لَكُمْ دِينُكُمْ وَلِيَ دِينٌ ۖ

*Meaning, "O ye party of disbelievers! I do not find worthy of worship the idols which you worship. Nor can you worship my God, whilst worshipping your idols. It is impossible that I worship your idols, just as it is impossible for you to worship my God, who is One and without partner, whilst worshipping your idols. My religion is one thing while your religion is quite the other, and both of these cannot be merged together."*²

By this response, the Quraish understood that their vain fortress is baseless.

Alliance of the Quraish and their Boycott of the Muslims

The constant failures of the Quraish had greatly infuriated them.

1 Tārīkhūṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 237, Bābu Dhikrīl-Khabri 'ammā kāna min Amri Nabīyyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 * Al-Kāfirūn (109:2-7)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 264, Bābu Dhikri mā Laqiya Rasūlullāhi min Qaumihī minal-Adhā, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

Firstly and foremost they were compelled to face humiliation in the matter of Abū Ṭālib and they failed to separate the Banū Hāshim from the Muslims. After this, by subjecting the Muslims to countless hardships and torture, they witnessed that this rock is not about to move from its place. After this, the acceptance of Ḥaḍrat Ḥamzah^{ra} and Ḥaḍrat ‘Umar^{ra} opened their eyes to the actuality that, despite remaining in opposition from the start, even eminent people are not safe from merging into the flow of Islām. After this, the delegation to Abyssinia returned from the royal court of the Negus in loss and failure, and the Quraish were confronted with severe humiliation in this matter. Now they had failed profusely in their direct negotiation with the Holy Prophet^{sa}. These continuous failures and humiliations had set the Quraish aflame. Therefore, as a practical endeavour, through mutual deliberation they decided that all relationships with the Holy Prophet^{sa}, and all the members of the Banū Hāshim and Banū Muṭṭalib be severed, and if they refuse to relinquish their protection of the Holy Prophet^{sa}, they should be besieged in one place and destroyed. Therefore, in Muḥarram of 7 Nabawī¹ a proper agreement was drafted that no individual shall marry any member of the Banū Hāshim or Banū Muṭṭalib dynasty. None shall sell anything to them or purchase anything from them, nor shall they let any food or drink reach them. They shall not keep any relations with them until they separate themselves from Muḥammad^[sa] and hand him over to them.² This agreement in which the Banū Kinānah were also included, along with the Quraish³, was formally written and signed by the main chieftains of the Quraish and hung to the wall of the Ka‘bah in the form of a significant national testament. Hence, the Holy Prophet^{sa} and all of the Banū Hāshim and Banū Muṭṭalib, whether Muslim or disbeliever (except Abū Lahab the paternal uncle of the Holy Prophet^{sa}, who in the infatuation of his animosity sided with the Quraish), were besieged in a mountainous valley called the The Valley of Abū Ṭālib. In this way two large tribes of the Quraish

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 100, Bābu Dhikri Ḥaṣri Quraisha Rasūlillāhi^{sa} wa Banī Hāshim fish-Sha’bi, Dārul-Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 256, Bābu Khabriṣ-Ṣaḥīfah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, Volume 1, p. 100, By Ibn Sa’d, Bābu Dhikri Ḥaṣri Quraisha Rasūlillāhi^{sa} wa Banī Hāshim fish-Sha’bi, Dārul-Iḥyā’it-Turāthil-‘Arabi, Beirut, Lebanon, First Edition (1996)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 236-237, Bābu Dhikril-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 Ṣaḥīḥ Bukhārī, Kitābul-Ḥajj, Bābu Nuzūlin-Nabī^{sa} Makkah, Ḥadīth No. 1590

were completely cut off from the social life of Makkah and were imprisoned under close watch, in the The Valley of Abū Ṭālib, which was a valley belonging to the Banū Hāshim.¹ The very few other Muslims who still resided in Makkah were also with the Holy Prophet^{sa}.

To read about the difficulties and hardships that these detainees were compelled to bear makes the body tremble. Companions of the Holy Prophet^{sa} narrate that sometimes, like animals, they survived by eating the leaves of wild trees.² Sa'd bin Abī Waqqāṣ^{ra} states that once, during the night, his foot fell upon something that seemed to be moist and soft (perhaps it was the piece of a date). At that time, he was in such a state of hunger that he immediately picked it up and swallowed it. He states that until this day I do not know what that thing was. On another occasion, due to extreme hunger, when he found a dry piece of skin on the ground, he took it, softened it and cleaned it with water, cooked it, and ate it. He spent three days in this state of divine hospitality.³ As far as the children were concerned, the sounds of their crying and screaming could be heard outside the encampment, and this would please the Quraish.⁴ However, all the enemies of Islām were not the same. When some witnessed these grievous sights, their hearts would develop emotions of mercy. Hence, Ḥakīm bin Ḥizām^{ra} would sometimes secretly take food for his paternal aunt Ḥaḍrat Khadijah^{ra}. However, once Abū Jahl learnt of this and this ill-fated man strictly forbade him on the way, and the situation escalated to a physical confrontation.⁵ This tribulation remained for approximately two and a half to three years. During this time Muslims could not come out, except during the

- 1 * Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarir Ṭabarī, Volume 2, pp. 236-237, Bābu Dhikrīl-Khabri 'ammā kāna min Amri Nabiyyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 100, Bābu Dhikri Ḥaṣri Quraisha Rasūlillāhi^{sa} wa Banī Hāshim fish-Sha'bi, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 3 * As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 256, Bābu Khabriṣ-Ṣaḥīfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 2 Ar-Rauḍul-Anf, By Imām Abul-Qāsim 'Abdur-Raḥmān Suhaili, Volume 2, p. 161, Bābun 'Anish-Sha'bi wa Naqdiṣ-Ṣaḥīfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 3 Ar-Rauḍul-Anf, By Imām Abul-Qāsim 'Abdur-Raḥmān Suhaili, Volume 2, p. 161, Bābun 'Anish-Sha'bi wa Naqdiṣ-Ṣaḥīfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 4 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 100, Bābu Dhikri Ḥaṣri Quraisha Rasūlillāhi^{sa} wa Banī Hāshim fish-Sha'bi, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 5 As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 259, Bābu Khabriṣ-Ṣaḥīfah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

season of Ḥajj, when there was peace due to the sacred months.¹

Deliverance of the Muslims from Persecution

As mentioned above, there were some soft-hearted and compassionate people among the Quraish as well. When these people witnessed such cruelties, they would condemn them within their hearts, but they did not have the power to dispute the unanimous verdict of their people. For this reason, they would remain stagnant in the anxiety of their hearts. At last, such circumstances were created by God as these people courageously mustered the strength to step forward in this regard. The details of this are mentioned in the manner that when a time-period of approximately three years had passed on this boycott, one day, the Holy Prophet^{sa} said to his paternal uncle, Abū Ṭālib, “God has informed me that the text of the entire agreement which was written against us has been expunged, except the name of God, and the parchment has been devoured.” Abū Ṭālib reached the Ka’bah at once where the Chieftains of the Quraish were gathered, and addressed them saying:

“How long will this cruel agreement last? My nephew has told me that God has erased the entire script of this agreement, except His name.² Go and fetch this agreement so that we may see to which extent my nephew is correct.”

Various others said, “Yes, Yes! Indeed we should see.” Therefore, the agreement was fetched and it had in fact been devoured by ants. Except the name of Allāh in the beginning, no word could be read. At this, among the Quraish there were some who became even more enflamed, but those whose hearts were already developing emotions of justice, mercy and kinship, found an excellent opportunity at hand to raise a voice against this agreement.³ Therefore, among the Chieftains of the Quraish, Hishām bin ‘Amr, Zuhair bin Abī Umaiyah, Muṭ‘im bin ‘Adiyy, Abul-Bakhtarī and Zam‘ah bin Aswad,

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 100, Bābu Dhikri Ḥaṣri Quraisha Rasūlillāhi^{sa} wa Banī Hāshim fish-Sha’bi, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 It was the custom of the Quraish that they would write the words بِسْمِ اللَّهِ in the beginning of their writings, and it was only these words that remained of the agreement. (Author)

3 * As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 273-274, Bābu Naqdiṣ-Ṣaḥīfah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 101, Bābu Dhikri Ḥaṣri Quraisha Rasūlillāhi^{sa} wa Banī Hāshim fish-Sha’bi, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

mutually proposed that this cruel and merciless agreement should now be ended. At this proposal, these people went to the assembly of the other Chieftains of the Quraish, and one of them addressed the Quraish saying “O Quraish! Is it just that you lead a life of luxury while your brothers suffer days in such hardship? This agreement is cruel and should now be abrogated.” His other associates endorsed him, but Abū Jahl said, “Nay! This agreement shall continue, and none can touch it.” Someone responded, “No, it can no longer continue, for when it was first written, even then we were not at consent.” Amidst this dispute, Muṭ‘im bin ‘Adiyy extended his hand and tore apart this decomposed document. Abū Jahl and his associates stood gazing in disappointment.

After tearing this parchment, these people went to the entrance of the The Valley of Abū Ṭālib armed, and under the shadow of swords, these detainees were escorted out. This incident happened in the tenth year after prophetic commission.¹ Therefore, the Holy Prophet^{sa} remained besieged for two and a half to three years, because as it has been mentioned above, the Holy Prophet^{sa} was besieged in the seventh year of prophethood in the month of Muḥarram.

Miracle of the Shaqqul-Qamar²

The Holy Prophet^{sa} was perhaps still in the The Valley of Abū Ṭālib when the renowned miracle of the *Shaqqul-Qamar* took place. A few among the infidels sought a miracle of the Holy Prophet^{sa} and he showed them the miracle of the moon breaking into two pieces. The Holy Qur’ān makes mention of this occurrence in the following words:

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۚ
وَإِنْ يَرَوْا آيَةً يُعَرِّضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ۚ
وَكَذَّبُوا وَاتَّبَعُوا أَهْوَاءَهُمْ وَكُلُّ أَمْرٍ مُّسْتَقَرٌّ ۚ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا
فِيهِ مُزْدَجَرٌ ۚ

“The Hour has drawn nigh, and the moon is rent asunder. And if they see a

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 101, Bābu Dhikri Ḥaṣri Quraisha Rasūlillāhi^{sa} wa Banī Hāshim fīsh-Sha’bi, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 Splitting of the Moon (Publishers)

Sign, they turn away and say, ‘A passing feat of magic and such has been done before.’ They denied our messengers and followed their own greed and lust, but for everything is an appointed time. We have given them such news as provides them a warning and means of awareness.”¹

Mention of this miracle is found in the following words in *Ḥadīth*:

إِنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمُ الْقَمَرَ
شَقَّتَيْنِ حَتَّى رَأَوْا حَرَاءَ بَيْنَهُمَا

Meaning, “The infidels of Makkah sought a sign from the Holy Prophet^{sa}, upon which he showed them the moon in two pieces. Thus, they saw one piece of the moon to one side of the *Ḥirā* mountain, and the other piece to the other side.”²

In another narration related by ‘Abdullāh bin Mas‘ūd^{ra}, the following words are recorded:

انْشَقَّ الْقَمَرُ وَنَحْنُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِنَى فَقَالَ اشْهَدُوا....فَرَفَعَهُ فَوْقَ
الْجَبَلِ وَفَرَفَعَهُ دُونَهُ

Meaning, “We were at Minā with the Holy Prophet^{sa} when the moon was rent asunder, upon which the Holy Prophet^{sa} said, ‘Look and bear witness.’ One piece of the moon was towards the top of the mountain and the other towards the bottom.”³

In addition to this, there are many other narrations recorded in *Ḥadīth* and books of *Sīrat* regarding the *Shaqqul-Qamar*, in which other details have also been recorded. However, the more authentic narrations are those which have been mentioned above. Moreover, since our purpose is not to

1 Al-Qamar (54:2-5)

2 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Inshiqāqil-Qamar, Ḥadīth No. 3868

* Ṣaḥīḥ Muslim, Kitābu Ṣifatil-Qiyāmati wal-Jannati wan-Nār, Bābu Inshiqāqil-Qamar, Ḥadīth No. 7076

3 * Ṣaḥīḥ Bukhārī, Kitābut-Tafsīr Sūratul-Qamar, Bābu Wanshaqqal-Qamar, Ḥadīth No. 4864

* Ṣaḥīḥ Muslim, Kitābu Ṣifatil-Qiyāmati wal-Jannati wan-Nār, Bābu Inshiqāqil-Qamar, Ḥadīth No. 7072

take up this issue here in the form of a debate, the mere allusion of the above mentioned narrations will suffice. However, it is necessary to present a brief explanatory note regarding this issue, in order to present the actual truth behind this miracle. Did the moon in fact split into two pieces or were the eyes of spectators supernaturally overpowered such as the moon appeared to them split in two? Moreover, what was the purpose behind this miracle?

Hence, on this subject, it should be known that before the power of God, nothing is impossible. One who believes that this entire universe came into being by the hand of God can not show reluctance in believing, even for a moment, that if God wills, he can annihilate the whole of it by a single command. However, as far as this occurrence is concerned, the established belief is that the moon did not actually split into two pieces; rather, it appeared to spectators as if it had been rent asunder, by the power of God. This is not surprising, because if a trained individual can project a visible object in an unreal state, through mental power i.e., by hypnotism, then before the power of God and the spiritual power of His messenger, it is not impossible that at that time, the eyes of the spectators were overpowered by a supernatural power, and they saw the moon split into two pieces. In any case, to us, the definite reality is that the moon did not actually break into two, but only appeared to spectators as breaking into two pieces. If one ponders closely, the words of *Ḥadīth* also allude to this actuality, that this was the divine influence of God, which was impressed upon the sight of spectators. Most research scholars have accepted this explanation as true. However, if hypothetically, we accept this miracle in its physical sense, even then there is no room for objection. The powers of God are infinite, and human sights cannot comprehend even its simplest dimensions. Just recently in 1928, an occurrence took place in South America in the country of Le Plata, where a star was seen splitting into two pieces. The name of this star was the Nova Pictoris, and the largest observatory in southern Africa, situated in Johannesburg, also confirms this occurrence. Scientists assert the possibility that in the past perhaps other heavenly bodies have also broken into two.¹ Therefore, it is not surprising if in the era of the Holy Prophet^{sa}, by the supernatural power of God, a piece of the moon broke off, or if the moon was broken into two pieces and then joined together. No scientist can object to this. However, the truth of the matter is that which has been mentioned above.

وَاللَّهُ أَعْلَمُ

1

Refer to Hindustān Times Delhi dated April 29, 1928

Now the second question remains: what was the purpose of this miracle? In actuality, this is the real and significant question, because only it can reveal the reality and grandeur of this miracle. As such, in this regard, it should be comprehended that according to *‘Ilm-e-Ta’bīr-e-Ru’yā’*, the moon is symbolic of sovereignty and reign, whether it be just and equitable or cruel and despotic.² Numerous examples of this interpretation can be found in history. Thus, we shall see ahead that when Ṣafiyyah^{ra}, the daughter of a Jewish Cheftain of Khaibar, Ḥuyaiyy bin Akhtab, saw a dream that the moon had fallen in to her lap, her father also interpreted that one day Ṣafiyyah^{ra} will come into the matrimonial tie of an Arab Ruler. Therefore, it so happened that after the victory of Khaibar, Ṣafiyyah^{ra} came into the matrimonial tie of the Holy Prophet^{sa}.³ Similarly, when Ḥaḍrat ‘Ā’ishah^{ra} saw in a dream that three moons have fallen into her chamber, the course of events substantiated this dream, by the same interpretation, the actual purport of which was that the Holy Prophet^{sa}, Ḥaḍrat Abū Bakr^{ra} and Ḥaḍrat ‘Umar^{ra} were to be buried there.⁴ In this case, the purpose of showing the miracle of the moon being rent asunder to the infidels of Makkah was an insinuation that now their rule was about to end and the rule of Islām would be established in its place. In other words, when the infidels of the Quraish demanded a sign from the Holy Prophet^{sa}, God the Almighty showed them the moon rent asunder, so as to inform them that you ask for a sign, while the hour of your death draws near. Therefore, with reference to this miracle, where the Holy Qur’ān uses the words, *اِقْتَرَبَتِ السَّاعَةُ*, (i.e., the Hour draws nigh), the purpose is to hint towards this very actuality. In other words, when the infidels demanded a sign, by showing them the miracle of the *Shaqqu-l-Qamar*, they were informed that, with the end of your reign, the rule of Muḥammad^{sa} shall now be established, which shall be evidence of the Holy Prophet^{sa} being from Allāh. Moreover, since the Quraish understood this indication well, they powerlessly cried out, *سِحْرٌ مُّسْتَمِرٌّ* meaning, ‘O Muḥammad^[sa]! If this actually happens, considering your current state of weakness, then this shall be great magic indeed.’ In short, the true purpose behind the miracle of the *Shaqqu-l-Qamar* was to illustrate before the infidels of Makkah that now your rule comes

1 Science of the Interpretation of Visions (Publishers)

2 Ta’ṭīrul-Anām fī Ta’bīr-il-Manām, p. 279, Bābul-Qāf, Under the word “Qamar”, Beirut (1996)

3 * Usdul-Ghābah, Volume 6, p. 172, Bābu Ṣafiyyah bint Ḥuyaiyy bin Akhtab, Dārul-Fikr, Beirut (2003)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 4, pp. 428-429, Bābu Ṣafiyyati Ummil-Mu’minin, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Mu’aṭṭā Imām Mālik, Kitābul-Janā’iz, Bābu Mā Jā’a fī Dainil-Maiyyiti, Ḥaḍīth No. 546

to an end. It is this very elucidation which makes the *Shaqquq-Qamar* a grand miracle. Although literally breaking the moon into two pieces without purpose would prove to be a wonder in light of astronomy, it would hold no weight in the spiritual realm. For this reason, past research scholars the like of Imam Ghazālī and Shāh Walīullāh Muḥaddith Dehlvi, have also expressed a similar ideology that this was merely a supernatural influence, under which the infidels witnessed the moon breaking into two pieces, but the moon did not actually break into two.¹ Moreover, when the moon did not actually break into two, rather, only seemed that way to spectators, without question, there must be a deeper wisdom behind it. That very wisdom is the one we have mentioned above. وَاللَّهُ أَعْلَمُ.² The miracle of the *Shaqquq-Qamar* took place approximately five years prior to the migration, in 9 Nabawī.³

Demise of Ḥaḍrat Khadijah^{ra} and Abū Ṭālib

When the Holy Prophet^{sa} came out of the The Valley of Abū Ṭālib he was struck by two consecutive misfortunes. Ḥaḍrat Khadijah^{ra} and Abū Ṭālib passed away, one after the other. Both of them were aged and death is ordained for every individual. However, the demise of both of them so close to the era of their besiegement in the The Valley of Abū Ṭālib, strongly gives rise to the possibility that the insistent hardships of their imprisonment had a great role to play in their demise. It seems as if under the influence of constant severities, their health greatly deteriorated. While they were besieged, the thought of struggle kept their dispositions well-maintained, but as soon as they came out, the adversity of their besiegement brought forth its impact, and both of them fell victim to death, one after the other. On account of these consecutive grievances, the Holy Prophet^{sa} named this year, that is, 10 Nabawī, the *‘Āmul-Ḥuzn*, *‘The Year of Grievances’*.⁴ Abū Ṭālib was like a father to the Holy Prophet^{sa}. He loved the Holy Prophet^{sa} immensely and the Holy Prophet^{sa} also loved him dearly. When Abū Ṭālib was in his terminal illness, the Holy Prophet^{sa} would

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- 1 Siratun-Nabi^{sa} (Urdu), By Shibli Nu‘mānī, ‘Allāmah Syed Sulaiman Nadvī, Volume 3, p. 295, Bāb Shaqqul-Qamar, Published by the Hudhaifah Academy, Urdu Bazār, Lahore (2000)
 - 2 For an elaborate discussion on this issue, refer to Surmah-e-Chashm-e-Āryah, Rūḥānī Khazā’in, Volume 2, pp. 108-116, Written by the Holy Founder of the Aḥmadiyya Community. (Author)
 - 3 Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 298, Inshiqāqul-Qamar, Muwassasatu Sha‘bān, Beirut
 - 4 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 49, Bābu Wafāti Khadijata wa Abi Ṭālib, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

regularly bless him with his presence. Thus, on one occasion, when his demise was near, the Holy Prophet^{sa} went to visit him. At that time, Abū Jahl and other idolaters were also present. When the Holy Prophet^{sa} sensed his approaching demise, he said, “Uncle! Merely utter the Kalimah Shahādah and on the Day of Resurrection, I shall intercede on your behalf.” On hearing this, Abū Jahl and the rest became apprehensive, and began to say to Abū Ṭālib, “Will you forsake the religion of ‘Abdul-Muṭṭalib?” and continued to persuade him in many ways, the outcome of which was that the last words heard of Abū Ṭālib were that, “I die upon the religion of ‘Abdul-Muṭṭalib.” When the Holy Prophet^{sa} heard these words, he said in great anguish, “Alright, I shall continue supplicating in the presence of my Lord for your forgiveness, except that I am prohibited from doing so.” But it was not long before the Holy Prophet^{sa} was forbidden from doing so, and an injunction was revealed that it is unlawful to pray for the forgiveness of idolaters and disbelievers, instead, their matter should be left to God.¹

There is another narration which might be true and it relates that upon his deathbed, Abū Ṭālib said to the Chieftains of the Quraish that:

“O Party of the Quraish! Among the creation of Allāh, you are a chosen people. God has given you great reverence. I advise that you treat Muḥammad^[sa] well, because amongst you, he is a man of the highest morals. He possesses distinction among the Arabs on account of his truthfulness and straightforwardness. If you ask the truth, he has brought a message to us which the tongue rejects but the heart accepts. I have stood by Muḥammad^[sa] a lifetime and have stepped forward to protect him in all times of difficulty, and if I receive more time, I shall continue to do so in the future as well. And O Quraish! I also advise you not to insist upon causing him grief, but help him and support him, for your betterment lies in this.”²

Shortly thereafter, Abū Ṭālib passed away. The Holy Prophet^{sa} was greatly hurt by his demise and since Abū Ṭālib remained a supporter and protector to the Holy Prophet^{sa} against the Quraish, by his demise, the position of the Holy Prophet^{sa} became even more sensitive. At the time of his demise, which

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Qiṣṣati Abī Ṭālib, Ḥadīth No. 3884

2 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 46-48, Bābu Wafāti Khadijata wa Abī Ṭālib, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

occurred in 10 Nabawī, Abū Ṭālib was over eighty years of age.¹ Although Abū Ṭālib held fast to polytheism during the whole of his life and also died in the same state, the Holy Prophet^{sa} always considered him his father and demonstrated such a high model of love, loyalty, service, obedience, honour and respect, the likes of which cannot be found. On the other hand, Abū Ṭālib always treated the Holy Prophet^{sa} with an extreme level of protection and loyalty, and preferred putting himself in every type of difficulty, but did not leave the side of the Holy Prophet^{sa}. Where this treatment is evidence of his own graciousness and loyalty, it also proves that although he may have believed the Holy Prophet^{sa} to be mistaken, on account of his polytheistic beliefs, he did not consider the Holy Prophet^{sa} a liar or deceiver at all. He was a heartfelt believer of the excellent morals, truthfulness and sincerity of the Holy Prophet^{sa}. Therefore at this instance, Muir writes:

*“The sacrifices to which Abū Ṭālib exposed himself and his family for the sake of his nephew, while yet incredulous of his mission, stamp his character as singularly noble and unselfish. They afford at the same time strong proof of the sincerity of Moḥammad. Abū Ṭālib would not have acted thus for an interested deceiver; and he had ample means of scrutiny.”*²

A few days after the demise of Abū Ṭālib, Ḥaḍrat Khadijah^{ra} also passed away.³ Khadijah^{ra} had stood by the Holy Prophet^{sa} in times of extreme grief and anguish. She loved the Holy Prophet^{sa} and the Holy Prophet^{sa} loved her immensely. For this reason, naturally, the Holy Prophet^{sa} was exceedingly grieved at her demise. After her demise, whenever she was mentioned, the eyes of the Holy Prophet^{sa} would become suffused in tears, and he would praise her often. He would say that, “*Khadijah^{ra} was among the best of the women in her era.*” Ḥaḍrat ‘Ā’ishah^{ra} narrates that:

The Holy Prophet^{sa} would praise Ḥaḍrat Khadijah^{ra} so often, that I would begin

- 1 At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 59, Bābu Dhikri Abi Ṭālib wa Ḍammihī Rusūlillāhi^{sa}, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
 - 2 Life of ‘Mahomet’, By Sir William Muir, p. 105, Reprint of the 1894 Ed., Published by Voice of India New Delhi
 - 3 * Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 241, Bābu Dhikril-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- * At-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 59, Bābu Dhikri Abi Ṭālib wa Ḍammihī Rusūlillāhi^{sa}, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

to feel jealous of her, and I would say, “You mention Khadījah^[ra] as if she was the only lady who was ever born in this world.” The Holy Prophet^{sa} would respond, “O ‘Ā’ishah! She possessed great qualities and God gave me children from her as well.”

Hence, the Holy Prophet^{sa} would mention Ḥaḍrat Khadījah^{ra} with extreme love. If ever an animal, etc., was slaughtered in his home, the Holy Prophet^{sa} would always send a portion to the friends of Ḥaḍrat Khadījah^{ra}. At one occasion, the Holy Prophet^{sa} was sitting in the home of Ḥaḍrat ‘Ā’ishah^{ra}, when the sister of Ḥaḍrat Khadījah^{ra}, Hāllah bint Khuwailid came to visit the Holy Prophet^{sa}. She asked permission to enter at the door. Ḥaḍrat ‘Ā’ishah^{ra} relates, “The Holy Prophet^{ra} stood up restlessly saying, ‘the voice of Khadījah^[ra], it appears as if her sister Hāllah has come.’”¹ In the Battle of Badr, when Abul-‘Āṣ, the son-in-law of the Holy Prophet^{sa}, who had not yet accepted Islām, was captured, his wife, in other words, Zainab^{ra}, the daughter of the Holy Prophet^{sa}, who still resided in Makkah, sent her necklace as a ransom. This was the same necklace which Ḥaḍrat Khadījah^{ra} gave to Zainab^{ra} in her bride’s paraphernalia. When the Holy Prophet^{sa} saw this necklace, he was reminded of the late Khadījah^{ra} and his eyes filled with tears. The Holy Prophet^{sa} said to his companions, “If you wish, return the reminiscence of Khadījah^{ra} to her daughter.” They needed a single indication, and the necklace was immediately returned.² At the time of her demise, Ḥaḍrat Khadījah^{ra} was sixty-five years of age. She was buried in Makkah at a location known as Ḥajūn. The Holy Prophet^{sa} descended into her grave himself, but a funeral prayer was not offered, because at that time, the injunction pertinent to funeral prayer was not yet revealed.³

Adversity of the Holy Prophet^{sa} Intensified

After the demise of Ḥaḍrat Khadījah^{ra} and Abū Ṭālib, the Quraish of Makkah became bolder towards the person of the Holy Prophet^{sa} and began

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Tazwījīn-Nabī^{ra} Khadījata^{ra} wa Faḍlihā, Ḥadīth No. 3818, 3821

2 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 444, Bābu Dhikri Ru’yā ‘Ātikata binti ‘Abdil-Muṭṭalib, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 3, p. 44, Bābu Dhikri Waq’ati Badril-Kubrā, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 49, Bābu Wafāti Khadījata wa Abi Ṭālib, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

to inflict severe hardships upon him.¹ Once, the Holy Prophet^{sa} was walking on his way, when an ill-behaved person publicly threw filth upon the head of the Holy Prophet^{sa}. The Holy Prophet^{sa} returned home in this state, and when one of his daughters saw this, she quickly fetched some water, washed his head, and began to weep bitterly. The Holy Prophet^{sa} calmed her and said, “*Daughter, weep not, for Allāh shall Himself protect your father and all of these difficulties shall pass.*”² Then, at another instance, the Holy Prophet^{sa} was in prostration before God the Almighty in the courtyard of the Ka’bah, where a few Chieftains of the Quraish were gathered as well. Abū Jahl said, “*At this time, if someone can muster the courage, throw the uterus of a camel upon Muḥammad^[sa]*” Hence, ‘Uqbah bin Abī Mu’īṭ stood up and threw the uterus of a slaughtered camel, full of blood and filth, upon the back of the Holy Prophet^{sa}, and all of them burst into laughter. When Fāṭimatuz-Zahrā^{ra} learnt of this, she came running and removed this burden from her father’s shoulders. It was only then, that the Holy Prophet^{sa} was able to lift his head from prostration. It is narrated, that once, the Holy Prophet^{sa} called upon the chieftains of the Quraish by name, who were adamant on erasing and humiliating Islām, and prayed against them, seeking a verdict from God. The narrator states that, “*Then I saw all of these people killed on the day of Badr, at the hands of the Muslims, polluting the air in the valley of Badr.*”³

Marriage of Ḥaḍrat ‘Ā’ishah^{ra} and Ḥaḍrat Saudah^{ra}

In Islām, marriage has been declared obligatory, and except in the case of a disability, celibacy is forbidden. Therefore, the Holy Prophet^{sa} states:

النَّكَاحُ مِنْ سُنَّتِي فَمَنْ لَمْ يَعْمَلْ بِسُنَّتِي فَلَيْسَ مِنِّي

Meaning, “To marry is part of my Sunnat, and he who does not follow my Sunnat is not from among me.”⁴

- 1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 299, Bābu Wafāti Abi Ṭālibin wa Khadijah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 59, Bābu Dhikri Abi Ṭālib wa Ḍammihī Rusūlillāhi^{sa}, Dārul-Ihyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 2 Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 241, Bābu Dhikril-Khabri ‘ammā kāna min Amri Nabīyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 3 Ṣaḥīḥ Bukhārī, Kitābul-Maghāzī, Bābu Du’ā’in-Nabīyyi^{sa} ‘alā Kuffāri Quraish....., Ḥadīth No. 3960
- 4 Sunan Ibnī Mājah, Kitābun-Nikāḥ, Bābu Mā Jā’a fī Faḍlin-Nikāḥ, Ḥadīth No. 1846

Marriage for a prophet, a law-bearing prophet at that, is especially necessary, not only that he may set a model of superior domestic relations before his community, but also that his wives may facilitate the teaching of religious injunctions. The skill, by which a woman can perform the demonstration and education of affairs relevant to women, cannot be done by a man in the same way. As a matter of fact, if there is no hindrance, a prophet should, as far as possible, marry more than once, so that the task of preaching and educating can be further facilitated. Therefore, we see that a majority of the earlier prophets (on whom be peace), practised polygamy. A majority of the prophets of the Banī Isrā'īl were those who had more than one wife.¹ It is strange that Christians accuse the Holy Prophet^{sa} and Muslims on account of this issue, but they do not stop to cast a glance at their own holy men, who they believe to be the intimate and chosen messengers of God. Similarly, the prophets of other nations also practised polygamy.² Therefore, it is the custom of prophets (on whom be peace) to marry, and if possible, more than once. For this reason, after the demise of Ḥaḍrat Khadijah^{ra}, considering his office of prophethood, the prompt thought of a second marriage was a natural instinct for the Holy Prophet^{sa}. However, in such circumstances, the selection of a wife is not an easy undertaking for a prophet, for many things must be observed, and many perspectives considered. Therefore, the Holy Prophet^{sa} prayed to Allāh the Exalted, that He may be a guide and leader in this matter. Thus, Allāh the Exalted accepted the prayer of the Holy Prophet^{sa}, and informed him of His selection through a dream. Hence, it is mentioned in Ḥadīth that during these days, the Holy Prophet^{sa} saw a dream in which Gabriel^{as} came before him, presented him with a green silk handkerchief, and said, “*This is your wife, in this world and in the hereafter.*” When the Holy Prophet^{sa} looked at this handkerchief, upon it was the picture of ‘Ā’ishah^{ra} bint Abū Bakr^{ra}.³

Shortly thereafter, Khaulah bint Ḥakīm^{ra}, the wife of ‘Uthmān bin Maẓ‘ūn^{ra} presented herself before the Holy Prophet^{sa} and said, “*O Messenger of Allāh, why do you not marry?*” “*Whom shall I marry?*” responded the Holy Prophet^{sa}. She responded, “*If you wish there is an unmarried girl and a widow as well.*” The Holy Prophet^{sa} inquired, “*Who?*” Khaulah^{ra} responded, “*The unmarried*

1 For example, study the lives of Abraham^{as}, Isaac^{as}, Jacob^{as}, Moses^{as}, David^{as} and Solomon^{as} (Author)

2 For example, study the lives of Krishna^{as}, Rāmchandar Jī^{as}, etc. (Author)

3 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣar, Bābu Tazwījīn-Nabiyyī^{sa} ‘Ā’ishata....., Ḥadīth No. 3895

* Usdul-Ghābah, Volume 6, p. 193, Dhikru ‘Ā’ishata binti Abī Bakriṣ-Ṣiddiq^{ra}, Dārul-Fikr, Beirut (2003)

girl is the daughter of your friend Abū Bakr^{ra} named ‘Ā’ishah^{ra}, and the widow is Saudah bint Zam’ah^{ra}, who was married to your late servant Sakrān bin ‘Amr^{ra}.” The Holy Prophet^{sa} said, “Alright, make a proposal to the both of them.” Therefore, Khaulah^{ra} first took a proposal to Ḥaḍrat Abū Bakr^{ra} and his wife Ummi Rummān^{ra}. At first, they were both astonished and said, “How is this possible? The Holy Prophet^{sa} is our brother.”¹ But when the Holy Prophet^{sa} sent word that spiritual brotherhood does not affect physical relations, what objection could they have had? Rather, what greater happiness could they have received than for their daughter to be married to the Messenger of God? After this, Khaulah^{ra} approached Ḥaḍrat Saudah bint Zam’ah^{ra} and her relatives were also at consent. Consequently, in Shawwāl 10 Nabawī, the Holy Prophet^{sa} was married to the both of them at a dowry of 400 dirham, and along with Ḥaḍrat Saudah’s^{ra} marriage, her farewell ceremony was also held immediately thereafter. However, since at the time of her marriage, Ḥaḍrat ‘Ā’ishah^{ra} was only seven years of age, her farewell ceremony was delayed until after the migration.²

At this place, it should be remembered that the place which was vacated in the home of the Holy Prophet^{sa} by the demise of Ḥaḍrat Khadijah^{ra}, was actually filled by Ḥaḍrat ‘Ā’ishah^{ra}. The actual proposal of the Holy Prophet^{sa} was to Ḥaḍrat ‘Ā’ishah^{ra}, and she was also the one shown to him in his dream. His marriage to Ḥaḍrat Saudah^{ra} was for a special purpose and due to a specific requirement. This era was an era of severe hardship and suffering for the Muslims. The hatchets of oppression and violence were being slashed against the Muslim men, women and children by the vicious Quraish. These were days of extreme torture, especially for the weak and helpless. Therefore, in such circumstances, the Holy Prophet^{sa} did not like that this hurt and grief-stricken widow be left without care and be subjected to days of torment due to Islām. Moreover, since the Holy Prophet^{sa} also needed to demonstrate a practical lesson in mutual love, sympathy and support among the Muslims, when Saudah^{ra} was mentioned before the Holy Prophet^{sa}, without any hesitation whatsoever, he decided to take her into his shadow of benevolence. This was

1 Until this time, the companions of the Holy Prophet^{sa} considered their relationship with him as brotherhood, but they later realized that this relationship was not of brotherhood rather, it was of son and father. However, this spiritual relationship does not affect physical ones. (Author)

2 * Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 4, pp. 382-383, Bābu ‘Ā’ishata Ummil-Mu’minīn, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Usdul-Ghābah, Volume 6, pp. 191-192, Dhikru ‘Ā’ishata binti Abī Bakriṣ-Ṣiddiq^{ra}, Dārul-Fikr, Beirut (2003)

a sacrifice by the Holy Prophet^{sa} which was made as per the circumstances at hand, because, firstly, Saudah^{ra} was a widow. Secondly, she was quite aged, such as shortly after her marriage, she became incapable of intercourse. Thirdly, she possessed no distinctive qualities either, which qualified her to the spousal partnership of the Holy Prophet^{sa}, nor was there any special reason for attraction. Then, most of all, marrying her meant that the Holy Prophet^{sa} was bringing a second wife in addition to the one, who became his wife by the divine selection of God Himself, and whom for this reason, the Holy Prophet^{sa} loved dearly. Any individual can understand that no one weds another wife in addition to such a beloved one, without an extraordinary reason. Therefore, marriage to an aged woman like Ḥaḍrat Saudah^{ra} with the presence of Ḥaḍrat ‘Ā’ishah^{ra}, evidently indicates that this was not (God-forbid) an arrangement for pleasure and lust, which the Holy Prophet^{sa} was bringing into his home. Quite the contrary, it was a sacrifice by the Holy Prophet^{sa} in light of the circumstances at hand.

Hence, the actual and lasting proposal of the Holy Prophet^{sa} was for Ḥaḍrat ‘Ā’ishah^{ra}, with regards to whom God Almighty had Himself given a decision. Moreover, she was most suitable for the Holy Prophet^{sa} because:

First: She was a young girl, and for this reason, she was fully able to learn the teachings of Islām quickly, easily, and well, so as to become a religious teacher, which was necessary for the wife of a law-bearing prophet.

Second: She was extremely sharp and intelligent, due to which she was very befitting for the learning of religious matters and for the understanding of religion.

Third: Since she was young, it was anticipated that she would live for long, an anticipation which was in fact fulfilled. In this way, she would receive a longer opportunity to educate, train and preach among the Muslim women.

Fourth: She was born into Islām, due to which the teachings of Islām were part of her life since childhood. From the time of her birth, she learned Islāmic habits and customs and was a very fine model of Islāmic teachings.

Fifth: After the Holy Prophet^{sa}, she was the daughter of the Awwalul-

*Mu'minīn*¹ and the *Afḍalul-Muslimīn*², due to which her training was extremely outstanding and absolute, and was in complete accordance with the Islāmic traditions. For this reason, she was particularly suitable to become a model for the women.

Due to these reasons, Ḥaḍrat 'Ā'ishah^{ra} was the most suitable of all to become the wife of the Holy Prophet^{sa}. It is due to these very reasons that Allāh the Exalted selected her for the Holy Prophet^{sa}. Consequently, these qualities brought forth their fruits and we see that the community of Muḥammad^{sa} acquired extraordinary benefit from the person of Ḥaḍrat 'Ā'ishah^{sa}. The portion of *Aḥādīth* which directly relate to the issues of women are, for the most part, based on the sayings and narrations of Ḥaḍrat 'Ā'ishah^{ra}. Not only this, she also possesses a great status in general religious matters as well. Hence, it is narrated:

كَانَ الْأَكَابِرُ مِنْ صَحَابَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْجِعُونَ إِلَى قَوْلِهَا
وَيَسْتَفْتُونَهَا

Meaning, “Even the eminent companions of the Holy Prophet^{sa} would turn to the sayings of Ḥaḍrat 'Ā'ishah^{ra}, and would seek religious verdicts from her.”³

Therefore, the actual and long-term proposal of the Holy Prophet^{sa} was for Ḥaḍrat 'Ā'ishah^{ra}, and she was most worthy of this lofty position. Now remains the marriage of Ḥaḍrat Saudah bint Zam'ah^{ra}. Hence, as we have alluded to above, that this was a sacrifice of the Holy Prophet^{sa}. This marriage was governed by a unique principle of guardianship, which is conclusive evidence of the heart-felt love, affection and true mercy of the Holy Prophet^{sa}, which he extended to his servants and their relatives. This is not limited to the marriage of Ḥaḍrat Saudah^{ra} alone, and we shall see as we proceed further that following the demise of Ḥaḍrat Khadijah^{ra}, with the exception of Ḥaḍrat 'Ā'ishah's^{ra} marriage, which was intended in itself, the rest of the marriages of the Holy Prophet^{sa} took place under special circumstances, certain requirements and particular wisdoms. Moreover, the

1 The First of the Believers (Publishers)

2 The Best of the Muslims (Publishers)

3 Zādul-Ma'ād, Al-Ḥāfiẓ Ibnī Qayyim Al-Jawzī 'Abdur-Raḥmān bin 'Alī bin Muḥammad, Volume 1, p. 26, Faṣṣun Fī Azwājihī^{ra}, Egypt

dream of the Holy Prophet^{sa} also expresses the same concept, in which only the picture of Ḥaḍrat ‘Ā’ishah^{ra} was shown to him, and the following words were said, “Now this is your wife in this world and in the hereafter.” It is for this reason that the Holy Prophet^{sa} especially loved Ḥaḍrat ‘Ā’ishah^{ra}. Therefore, there is a narration that on one occasion someone asked the Holy Prophet^{sa}, أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ meaning “O Messenger of Allāh! From among the people, whom do you love most?” The Holy Prophet^{sa} responded, “‘Ā’ishah.” He asked, “O Messenger of Allāh! Who is it from among the men?” The Holy Prophet^{sa} responded, أَبُوهَا “The father of ‘Ā’ishah.”¹

The marriage of Ḥaḍrat ‘Ā’ishah^{ra} and Ḥaḍrat Saudah^{ra} took place in Shawwāl 10 Nabawī. According to general narrations, Ḥaḍrat Saudah’s^{ra} marriage ceremony took place a few days prior to the marriage of Ḥaḍrat ‘Ā’ishah^{ra}. At that time, the Holy Prophet^{sa} was fifty years of age.

Brief Note on Polygamy

In allusion to the marriage of Ḥaḍrat ‘Ā’ishah^{ra} and Ḥaḍrat Saudah^{ra}, the issue of polygamy must have rattled the hearts of our non-Muslim readers. God-Willing, an elaborate discussion on this issue shall be taken up in the second volume of this book. However, a brief note on this issue here shall be equally helpful. Hence, it should be understood that in their prejudice, opponents have raised allegations to many principles of Islām, but have never contemplated their reality with a cool heart, nor have they examined them in light of experience or observation. Among them, polygamy is also one issue, which is generally considered to be against nature. In this regard, first and foremost, it should be understood that ‘nature’ is no doubt a light, which Allāh the Exalted has instilled into every human being for the purpose of guidance. However, at times, this light, suppressed by conflicting elements, is weakened or exhausted, and in the following case, its verdict cannot be accepted, until it is purified of prejudice. Thus, regarding the concept of divorce, the Christian nature was weakened by the suppression of conflicting elements. Consequently, to this day, the precedent verdict has been that with the exception of a wife committing adultery, it is unlawful to seek divorce. Therefore, Christians made alterations to their laws accordingly. However, now, after being jostled by observation and experience, their sleeping nature has awakened to some extent. They are beginning to realize that, not only adultery, rather, other

circumstances in this world can also make it difficult for a husband and wife to live together in domestic harmony. Therefore, in accordance with Islāmic teachings, Christian countries are now beginning to pass laws regarding divorce.

The fact of the matter is that there are many things which seem beneficial to the ear and the heart experiences an inclination towards them, but in actuality they are deception, because the secrets of their reality are revealed in the practical world. Among them is the issue of divorce, which has been mentioned above, and among them is the issue of polygamy, about which this brief note is being written. As a mere assertion, it seems like a very good teaching that in all events, an individual keep one wife alone, and should not have the permission to keep more than one wife in any circumstance. However, if we contemplate further, and look towards the various requirements of mankind, it must be accepted that, in certain cases, man is confronted with such circumstances as not only himself, but the prosperity and benefit of society demands that he marry more than one wife. For example:

1. There is a man who has one wife, but due to a physical defect, she is unable to bear children.
2. She does have children, but due to an ailment of the mother, the children die time and time again.
3. There is a man whose wife has fallen victim to a disease, due to which she is deserving of her husband's special sympathy and attention, but is no longer capable of rightful spousal intercourse.
4. A man, on account of his unique circumstances, cannot maintain his level of righteousness and morality with one wife alone.
5. With a man's second marriage, there is a domestic or national benefit attached.
6. In a particular era, if the circumstances of a country or people demand that men generally marry more than once, for the progression of progeny or for the protection of national morality.
7. If there are any other reasonable grounds behind a second marriage, which common sense declares permissible.

In such circumstances, the conscience of any man in his rightful mind, provided that it has not been suppressed by prejudice and died, will not only accept polygamy as lawful, but will deem it necessary. Moreover, in such circumstances, it shall be expected of both men and women that they prepare

themselves to sacrifice their passions for the acquisition of higher purposes.

Islām is a practical religion and fulfills the lawful requirements of mankind. Furthermore, gratitude is due here that after centuries of stumbling, the Christian world is slowly but surely progressing towards Islāmic teachings. That day is not far when the entire world shall realize that the pure and complete teaching, which remained the target of allegations for centuries on account of religious prejudice and politics, is the only one which is capable of establishing the true foundation of peace by satisfying all of the lawful requirements of mankind.

Alas! Opponents have falsely concluded, without consideration and contemplation, that the Islāmic issue of polygamy is (God-forbid) a pathway to pleasure and lust, opened by Islām for its followers. If the conditions with which Islām has permitted polygamy are closely analyzed, it becomes evidently apparent that for a true Muslim, a second marriage cannot be a means of pleasure and lust. Rather, in actuality, this is a sacrifice which must be made under special circumstances and requirements. If a Muslim breaks these conditions and marries more than once for the fulfillment of his pleasure and lust, this is his individual action, and cannot be considered Islāmic conduct. He commits a deed, just as the liberal people of other religions, who do not permit polygamy in any case, but incur dishonour upon themselves here and there through illicit intercourse, with their wife at home. In addition to this, it must not be forgotten that Islām has not commanded polygamy, in other words, it has not been declared obligatory that every Muslim must marry more than once. Instead, this is an exception, which has been made lawful in special circumstances. However, practically, a better part of the Muslims today suffice upon one marriage alone.

VIII

Expansion of Preaching

VIII

Expansion of Preaching

Visits to the Tribes

During the days of Ḥajj, people would gather in Makkah from far and wide, and in the *Ashhur-e-Ḥurum*, very large assemblies would be held in significant numbers at ‘Ukāẓ, Majinnah, and Dhul-Majāz. From the start, it was a custom of the Holy Prophet^{sa} to utilise such occasions to his advantage. He would visit the various encampments of the Arab tribes and would invite them to Islām.¹ However, until now, naturally, the attention of the Holy Prophet^{sa} was more directed towards the Quraish of Makkah. Nonetheless, during the days when the Quraish of Makkah had besieged the Muslims in the The Valley of Abū Ṭālib, the Holy Prophet^{sa} began to turn his attention towards the other tribes of Makkah. As such, during the era of siege, in the peace of the *Ashhur-e-Ḥurum*, the Holy Prophet^{sa} would especially visit the various tribes who had arrived for Ḥajj. He would regularly visit the assemblies at ‘Ukāẓ, etc. and preach the message of Islām. However, the Quraish of Makkah began to create hindrances in this preaching as well. They knew that for these tribes to become Muslim was almost as dangerous as the conversion of the Makkans themselves. As such, it was due to the opposition of the Quriash, that although the Holy Prophet^{sa} visited various tribes at numerous occasions, and he would go to every camp presenting them with the invitation to Islām, there was no prospect of success.²

1 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 104, Dhikru Du’ā’i Rasūlillāhi^{sa} Qabā’ilal-‘Arab fil-Mawāsīm, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 104, Dhikru Du’ā’i Rasūlillāhi^{sa} Qabā’ilal-‘Arab fil-Mawāsīm, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarir Ṭabarī, Volume 2, pp. 243-244, Bābu Dhikril-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

Journey to Ṭā'if

When the ban was lifted, and the Holy Prophet^{sa} found a sort of freedom in his movements, he decided to visit Ṭā'if and invite its people to Islām. Ṭā'if is a famous place situated forty miles to the south-east of Makkah. During this era, it was home to the Banū Thaqīf. Putting aside the speciality of the Ka'bah, Ṭā'if was recognised equal to Makkah and many eminent, influential and affluent people resided there. The people of Makkah themselves admitted to this importance of Ṭā'if. As such, it was the very Makkans who said:

لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِّنَ الْقُرَيْيَةِ عَظِيمٍ ۝١٧

Meaning, “Why has not this Qur’ān from God been sent to some great man of Makkah or Ṭā'if?”¹

Therefore, in Shawwāl of 10 Nabawī,² the Holy Prophet^{sa} took a journey to Ṭā'if by himself.³ On the authority of other narrations, Zaid bin Ḥārithah^{ra} also accompanied him.⁴ Upon his arrival, the Holy Prophet^{sa} remained there for ten days, and one after another he met with many chieftains, but like Makkah, it was not in the destiny of this city to accept Islām either. Therefore, all of them refused, as a matter of fact they mocked at the Holy Prophet^{sa}. At last, the Holy Prophet^{sa} approached the grand chieftain of Ṭā'if named ‘Abdu Yālail⁵ and invited him to Islām, but he also refused, rather, in a manner of mockery he said, “If you are truthful, then I have not the strength to speak to you, and if you are a liar, then to speak to you is useless.” Then, concerned that the youngsters of the city may become influenced by the Holy Prophet^{sa}, he said, “It is best that you leave this place, for there is nobody here who is willing to listen to you.” After that, this evil man had the miscreants of the city start off behind the Holy Prophet^{sa}. When

1 Az-Zukhruf (43:32)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 102, Dhikru Sababi Khurūji Rasūlillāhi^{sa} ilaṭ-Ṭā'if, Dārul-Ihyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

3 * As-Siratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 300, Bābu Sa’yur-Rasūli ilā Thaqīfin Yaṭlubun-Nuṣrah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 241, Bābu Dhikrīl-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

4 Aṭ-Ṭabaqātul-Kubrā, Volume 1, p. 102, By Ibnī Sa’d, Dhikru Sababi Khurūji Rasūlillāhi^{sa} ilaṭ-Ṭā'if, Dārul-Ihyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

5 The name Ibnu ‘Abdi Yālīl is mentioned in Ḥadīth- refer to Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Khalq, Bābu Idhā Qāla Aḥadukum Āmin, Ḥadīth No. 3231

he left the city, this rabble chased the Holy Prophet^{sa} and began to bombard him with rocks, due to which the entire body of the Holy Prophet^{sa} became drenched in blood. These people pursued the Holy Prophet^{sa} for three miles, more or less, and cursed at him and threw stones at him continuously.

At a distance of three miles from Ṭā'if, there was an orchard, which belonged to a Chieftain of Makkah named 'Utbah bin Rabī'ah. The Holy Prophet^{sa} took refuge in this orchard, and his ruthless enemies returned exhausted. Standing beneath a shadow, the Holy Prophet^{sa} prayed before Allāh in the following words:

اللَّهُمَّ إِلَيْكَ أَشْكُو ضَعْفَ قُوَّتِي وَ قِلَّةَ حِيلَتِي وَهَوَانِي عَلَى النَّاسِ اللَّهُمَّ يَا أَرْحَمَ
الرَّحِمِينَ أَنْتَ رَبُّ الْمُسْتَضْعِفِينَ وَأَنْتَ رَبِّي : -- (الخ)

Meaning, "O My Lord, I complain to you of my helplessness, and my inability, and my helplessness before the people. O My God, You are the most merciful, for You are the guardian and protector of the feeble and helpless – You are my Lord. I seek refuge in the light of Your countenance. It is You who dispels all darkness and it is You who bestows the inheritance of favor in this world and in the next."

At this time, 'Utbah and Shaibah were in their garden. When they saw the Holy Prophet^{sa} in this state, perhaps moved by emotions of near or far relations, or perhaps national responsibility, they sent the Holy Prophet^{sa} a tray of grapes in the hand of their Christian slave named 'Addās. The Holy Prophet^{sa} took them and addressed 'Addās saying, "Where are you from, and a follower of which religion?" "I am from Nineveh," responded 'Addās, "and a Christian." The Holy Prophet^{sa} inquired, "The same Nineveh, which was home to the righteous servant of God, Jonah^{as} son of Matthew?" "Yes," responded 'Addas, "but how are you aware of Jonah^{as}?" "He was my brother," said the Holy Prophet^{sa}, "for he was a prophet of Allāh, and I am also a prophet of Allāh." Then the Holy Prophet^{sa} preached the message of Islām to him, which moved him greatly. In his passion of sincerity, he moved forward and kissed the hands of the Holy Prophet^{sa}. 'Utbah and Shaibah observed this sight from afar; as such, when 'Addās returned to them, they said, "What happened to you that you began to kiss the hands of this man? This

man shall ruin your faith, while your religion is better than his.”¹

The Holy Prophet^{sa} rested in this orchard for some time. He then departed from here and arrived at Nakhlah, which is situated at a distance of approximately one day’s journey from Makkah, and remained there for a few days. After this, the Holy Prophet^{sa} departed and reached the mountain of Ḥirā, and since the apparent failure at Ṭā’if entailed the possibility of the Makkans growing overly bold, the Holy Prophet^{sa} sent word to Muṭ’im bin ‘Adiyy that I wish to enter Makkah, can you help me in this regard? Although Muṭ’im was a firm disbeliever, his disposition possessed graciousness, and in times like these, it was against the nature of noble Arabs to refuse. For this reason, along with his sons and relatives, fully armed, they stood by the Ka’bah, and sent word to the Holy Prophet^{sa} that he may enter. The Holy Prophet^{sa} entered and performed the Ṭawāf of the Ka’bah, and along with Muṭ’im and his children, escorted under the shadow of swords, the Holy Prophet^{sa} entered his home. On the way, when Abū Jahl witnessed Muṭ’im in this state, he was astonished and inquired, *أَمْجِئْتَ أَمْ تَابِعْتَ* meaning, “Have you given Muḥammad^[sa] refuge, or have you become a follower?” Muṭ’im responded, “I am only one to give refuge, not a follower.” Upon this Abū Jahl said, “Alright, then there is no problem.” Muṭ’im died in a state of disbelief, but the Muslims were not ones to lose sight of rightly due value. Alluding to the gracious treatment of Muṭ’im, Ḥassān bin Thābit^{ra}, who was practically the court-poet of the Holy Prophet^{sa}, said many passionate couplets in his praise, which have been vouchsafed in his collection to this day.² The journey to Ṭā’if was a special occurrence in the life of the Holy Prophet^{sa}. The details of this journey shed light on the lofty magnificence of the Holy Prophet^{sa}, his astronomical magnanimity, and his incomparable patience and steadfastness. As such, Sir William Muir writes:

“There is something lofty and heroic in this journey of Moḥammad to Aṭ-Ṭā’if; a solitary man, despised and rejected by his own people, going boldly forth in the name of God, like Jonah to Nineveh, and summoning an idolatrous city to repent and support his mission. It sheds a strong light on the intensity of his

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 301-302, Bābu Sa’yur-Rasūli ilā Thaḳifin Yaṭlubun-Nuṣrah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 241-242, Bābu Dhikr-il-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

2 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Khalq, Bābu Idhā Qāla Aḥadukum Āmīn, Ḥadīth No. 3231

belief in the divine origin of his calling.”¹

It is mentioned in *Ḥadīth* that on one occasion, it was inquired of the Holy Prophet^{sa} by Ḥaḍrat ‘Ā’ishah^{ra}, “Were you ever confronted by a day more difficult than the Battle of Uḥud?” The Holy Prophet^{sa} responded, “O ‘Ā’ishah^{ra}, your people have compelled me to confront times of severe adversity.” Then the Holy Prophet^{sa} described the details of his journey to Ṭā’if and said:

During my return from this journey, the Angel of the mountains came to me and said, “God has sent me to you, that if you so command, I may bring the two mountains of this valley together upon these people, and destroy them.”

But the Holy Prophet^{sa} said, “Nay! Nay! I trust that Allāh the Exalted shall give birth to such people from among them who shall worship the one true God.”²

Delegation of Jinn³ before the Holy Prophet^{sa}

With relevance to the journey of Ṭā’if, it is narrated that when the Holy Prophet^{sa} was returning from his journey, during the night at a place called Nakhlah, when the Holy Prophet^{sa} was occupied in reciting the Holy Qur’ān, a party of *Jinn*, composed of seven entities, who came from a city in Syria named Naṣībain⁴, passed by the Holy Prophet^{sa}, listened to his recitation, and were moved. When these *Jinn* returned to their people, they mentioned the prophethood of the Holy Prophet^{sa} and the Holy Qur’ān. This occurrence is mentioned twice in the Holy Qur’ān,⁵ and from both these instances, it is apparent that the Holy Prophet^{sa} was not directly aware of the arrival of these *Jinn*. Instead, after their departure, the Holy Prophet^{sa} was given knowledge of this occurrence by the revelation of God that a party of *Jinn* listened to your recitation and left. This occurrence has been mentioned in various places in *Ḥadīth*. In finer points, although the descriptions of historical accounts vary from that of *Ḥadīth*, the primary notion is the same, which is, that a delegation of *Jinn* listened to the recitation of the Holy Prophet^{sa} in a state

1 Life of ‘Mahomet’, By Sir William Muir, pp. 112-113, Reprint of the 1894 Ed., Published by Voice of India New Delhi (Publishers)

2 Ṣaḥīḥ Bukhārī, Kitābu Bad’il-Khalq, Bābu Idhā qāla aḥadukum āmin..., Ḥadīth No. 3231

3 A creation of God generally hidden from the sights of man (Publishers)

4 To be more exact, this city is situated between Syria and Iraq (Author)

5 Al-Aḥqāf (46:30), Al-Jinn (72:1-2)

of travel, and they returned to their people deeply impressed.¹ It is possible that this occurrence took place more than once, due to which there seems to be a contradiction in various narrations. However, at this place, we are not concerned with the apparent details of this occurrence. Rather, the purpose is to briefly expound the meaning of *Jinn* in this context, and to understand what primary purpose they came out for in search of the Holy Prophet^{sa}, listened to the recitation of the Holy Qur'ān, and then set back.

Therefore, it should be known that belief in the existence of *Jinn* is an issue which can be found in practically every nation of the world. It can be found in both religious and secular literature, but there is much disaccord in its details. In the literature of some nations, a sort of supernatural power has been attributed to *Jinn*, and they have been held worthy of worship. In other nations, without exception, it has been labeled an evil species, and has been thought of as Satan and *Iblīs*. However, Islām rejects both of these ideologies, and teaches that *Jinn* are a hidden species of Allāh the Exalted, which are composed of both good and evil beings. However, the realm of this species is completely separate from humans and they live in a world of their own. Albeit, by the will of Allāh the Exalted, at times, the existence of *Jinn* is shown to exclusive people in an allegorical form. However, physically, both of these species are completely separate, and they have no relation or connection to one another. In the Holy Qur'ān, *Jinn* have been mentioned at 26 different places.² The same implication is not meant by the word '*Jinn*' at all of these places, because as we shall now elaborate, this word is used in the Arabic language to express different meanings. However, the knowledge that is derived by the collective study of these 26 places is that *Jinn* are a hidden species of God the Almighty, which like humans (although in its details are much different), possess the ability to progress and degenerate. Moreover, within its appointed limits, it has been endowed the freedom of choice to tread a path of good and evil in its deeds. However, as we have just mentioned, the word '*Jinn*' has not been used to refer to this hidden species in every instance, rather, in certain places this word has been utilized in its conventional form.

1 For example refer to Ṣaḥīḥ Muslim, Kitābuṣ-Ṣalāt, Bābul-Jahri bil-Qirā'ati fiṣ-Ṣubḥi wal-Qirā'ati 'alal-Jinn, Ḥadīth No. 1006

2 Sabā' (34:13, 34:15, 34:42), Adh-Dhāriyāt (51:57), Al-An'ām (6:101, 6:113, 6:129, 6:131), Ar-Raḥmān (55:34), Al-A'rāf (7:39, 7:180), Al-Kahf (18:51), An-Naml (27:18, 27:40), Hā Mīm As-Sajdah (41:26, 41:30), Al-Aḥqāf (46: 19, 46:30), Al-Jinn (72:2, 72:6-7), Banī Isrā'īl (17:89), Hūd (11:120), As-Sajdah (32:14), An-Nās (114:7)

In actuality, '*jinn*' is an Arabic word, the root of which possesses the meanings of being hidden, hiding, to be out of sight, to be veiled, to come under protection, or to create shadow or darkness. Therefore, in the Arabic language, '*Jannah*' is a garden, because its trees create a shadow beneath it, and hide the land. '*Janīn*' refers to a child which is still in the womb of a mother, because it is hidden in the veils of the womb. '*Majannah*' is a shield, because a soldier in combat finds protection behind it during war. '*Junūn*' refers to madness, because it puts a veil over one's senses. The heart is called '*Jannān*', because it is hidden in the breast. Similarly, '*Jannān*' also refers to the night or clothing, because they are a means of causing darkness or covering. The grave or a shroud is called a '*Janan*', because both of them cover the deceased. '*Jānn*' refers to a snake, because it generally lives a life in the hidden lairs of the earth. '*Junnah*' is a woman's mantle, because it swathes the head and breast, so on and so forth.¹ According to this principle, at times, in the Arabic idiom, the word '*jinn*' is used to refer to leaders and Chieftains, who on account of their leadership, high status and pride, do not intermingle with the general society, and live their lives in complete separation. Therefore, many a time, in the Holy Qur'ān, the word '*jinn*' has been used in contrast to '*Ins*'. In other words, in contrast to the common people it has been used to refer to the upper-class, and in these meanings, the word is used in a negative connotation. Similarly, the word '*jinn*' is said to refer to a people who reside in such a secluded and isolated place as it is not possible for them to interact with other people. In light of these very two meanings, the implication derived by various research scholars regarding the delegation of *Jinn*, which visited the Holy Prophet^{sa} is that, either these people belonged to the upper-class, who abstained from visiting the Holy Prophet^{sa} publicly, or they were a people who belonged to a far-off and barren land, who due to their environment, may have lived in complete separation and seclusion from other people. We do not hesitate in accepting this interpretation at all and if the implication of a delegation of *Jinn* to Nakhlah actually means that a delegation of the upper-class visited, or a people of an isolated far-off and barren land presented themselves before the Holy Prophet^{sa}, then in this, the indication of God Almighty would be that, O Messenger! Do not feel worried or grieved, for the time quickly approaches when, what to talk of the common people, magnificent and grand chieftains shall come beneath your banner and people of far-off barren lands shall place the necklace of your obedience round

their necks.

However, if by *Jinn*, the implication is a secret species, the details of which are hidden to us, but its existence is substantiated by the text of the Holy Qur'ān, even then there is no room for a logical person to be skeptical. The power of God the Almighty and the sphere of His creation are so extensive that the sight of any of His creation cannot reach its limit. In addition to humans, in this physical world, there are thousands, tens of thousands, nay, millions of other species that exist, among which, despite being physically visible, some remain hidden from our weak sight; even though, medicine and other faculties of science definitely and categorically affirm their existence. Then what hesitation can there be in accepting that there may be a species of Allāh the Exalted known as *Jinn*, which despite being hidden from the human eye, exists and lives in the same way as humans, and exist in their own realm. Undoubtedly, Islām does not give us teachings of *Jinn* such as we should believe in a species the like of imaginary monsters, which despite being hidden from the human eye, move about as spectacles, and cause a means of happiness or fear to humans by coming before them in different forms. Such thoughts are the product of ignorant suspicions, evidence of which cannot be found in Islāmic history, *Ḥadīth* or the Holy Qur'ān. However, just as there are an infinite number of other creations of Allāh the Exalted in this world, which include many minute, filthy and pure, visible and invisible creations, in the same way, one creation of Allāh the Exalted is that of *Jinn*. As the name reveals, it is hidden from the sights of man, belongs to a separate world, and in normal circumstances has nothing to do with humans. This belief is one upon which no rational individual can object.

The remaining question is that, in light of these interpretations, what was the implied intent in the case of the delegation of *Jinn* that visited the Holy Prophet^{sa}. As such, in this case, the following occurrence shall be a divinely inspirational sight. Its implication is that during this era of apprehension and helplessness, by showing the Holy Prophet^{sa} this sight, Allāh the Exalted is indicating that, O Messenger! Although our succour is always by your side, but just as an excess of heat attracts clouds, in the same way, the time has now come that our hidden powers shall begin to work extraordinarily in the assistance of your mission. Therefore, after this, it was not long before conditions were transformed. With the unveiling of the migration to Yathrab, the hidden manifestations of God took the banner of Islām to great heights.

Moreover, use of the word ‘seven’ in these narrations is also an insinuation towards the absolute manifestation of hidden powers. In Arabic the number seven is used in the expression of absolutism. By alluding to the city of Naṣībain in Syria, it appears as if the indication is that after Arabia, Islāmic victories shall be brought about from Syria. وَاللَّهُ أَكْبَرُ

Spread of Islām in the Daus Tribe

In early times, in addition to the personal endeavors of the Holy Prophet^{sa}, a substantial means by which the propagation of Islām took place was that when a tribesman converted, through him, Islām would gradually spread to the rest of his tribe. Or, when the Muslims would travel from Makkah, they would take the rays of this light along with them. For example, in the Banū Ghifār, through Abū Dharr Ghifārī^{ra}, in Abyssinia due to the immigrants to Abyssinia, and in the Ash‘ar tribe of Yemen due to Abū Mūsā Ash‘arī^{ra}, Islām had been introduced. Now, by the grace of Allāh, its influence had reached another tribe as well. Ṭufail bin ‘Amr was a revered chieftain of the Daus tribe, and was also a poet. He came to Makkah to attend a festival, and when the Quraish saw him, they were concerned that by meeting Muḥammad^{sa} he may become a Muslim. For this reason, they went to him and said:

“You have come to us in a time when a man has spurred grave disorder and rift. His beliefs disunite father and son, brother from brother, and husband and wife. We are fearful that you might become influenced by his spellbinding words. As such, we forewarn you, do not be lured into his thoughts.”

Ṭufail said:

The Quraish warned me about this so forcefully that I believed them, and became greatly fearful, so much so that in order to protect myself, I plugged my ears to ensure that this magician’s voice does not reach my ears unpredictably, lest I fall victim to a trial. One morning, I went to Maṣjid-e-Ḥarām and saw the Holy Prophet^{sa} offering his prayers in one corner. This sight seemed admirable to me, so I gradually approached him. The power of God was such as although my ears were plugged, I could still begin to faintly hear, and in my heart I said, “May my mother forsake me¹, I am a sensible man, and possess the aptitude

1 Meaning, ‘May I die’. This is an Arabic idiom used upon the perpetration of a mistake, etc., and the intent is to express that this is such an act as dying is better than it. (Author)

to differentiate a good and evil individual. What harm is there that I listen to this man? If it is good I shall believe it and if it is evil I shall reject it.” As this thought entered my heart, I unplugged my ears, and began to listen to the recitation of the Holy Qur’ān. When the Holy Prophet^{sa} completed his prayers, and started off towards his home, I pursued him and said, “Tell me about your religion.” The Holy Prophet^{sa} recited the word of God to me and preached the message of unity, the result of which was that I became a Muslim instantly. Then I said, “O Messenger of Allāh! I possess a distinct status within my tribe, and people pay heed to me. Please pray that through me, Allāh the Exalted guides them unto Islām.”

The Holy Prophet^{sa} approved of this and prayed. When Ṭufail^{ra} returned home, first he preached to his father and wife, and they became Muslim. Then he turned towards his tribe and invited them unto Islām, but they rejected and did not accept. Quite the contrary, they grew in their hatred and opposition. Observing this, Ṭufail^{ra} presented himself before the Holy Prophet^{sa} and said, “O Messenger of Allāh! My people have rejected and have grown in their opposition, so pray against them.” The Holy Prophet^{sa} raised his hands, but instead of praying against them, said the following words, اِهْدِ دَوْسَا اَللّٰهُمَّ meaning “O my Allāh, grant guidance to the Daus tribe.” Then the Holy Prophet^{sa} said, “Return to your people and continue preaching with love and compassion.” Ṭufail^{ra} says:

“I returned to my tribe, and continued preaching to them, until the Holy Prophet^{sa} migrated from Makkah, and the Battle of Badr, Uḥud and the Confederates took place, it was then that my tribe accepted Islām. After this, I migrated to Madīnah with seventy families. This was the time in which the Holy Prophet^{sa} was engaged in the Battle of Khaibar.”¹

Ḥaḍrat Abū Hurairah^{ra} who is a renowned narrator of Ḥadīth was from the Daus tribe, and came to Madīnah with these very people.

Regarding Ṭufail bin ‘Amr^{ra}, it is also narrated that when the Quraish of Makkah began to trouble the Holy Prophet^{sa} and the Muslims more severely, he requested the Holy Prophet^{sa}, “Come and stay with me”, upon which the Holy Prophet^{sa} responded, “This matter is in the hands of Allāh. When he instructs a

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 279-279, Qiṣṣatu Islāmiṭ-Ṭufail bin ‘Amrin Ad-Dausī, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Usdul-Ghābah, Volume 2, pp. 468-470, Dhikru Ṭufail bin ‘Amr, Dārul-Fikr, Beirut (2003)

migration, only then shall I leave, and wherever he instructs, it is there that I must go.”

*Mi'rāj and Isrā'*¹

The significance of the *M'iraj* and *Isrā'* in Islāmic literature and the elaborate discussions which have been conducted pertinent to them, are not hidden from anyone. These discussions can be found in literature ranging shortly after the demise of the Holy Prophet^{sa} until now. However, as a historian, we need not involve ourselves in such debates. For us, it is sufficient, that in a brief manner, we put before our readers, the substantiated historical account pertinent to the *M'iraj* and *Isrā'* alone. However, prior to the presentation of actual occurrences, it is necessary to elucidate certain principle misunderstandings, which have generally been committed in this discussion, to which unfortunately, a class of the Muslims have also fallen victim.

The first error is that a portion of the Muslims, and following them, a majority of the non-Muslim historians have thought that the *M'iraj* and *Isrā'* are two words to describe the same instance. Or at least that they are names to describe two different portions of the same occurrence. However, by study of the Holy Qur'ān, authentic *Aḥādīth*, and reliable historical narrations, the established fact of the matter is that in actuality, the *M'iraj* and *Isrā'* are two separate occurrences. Although they may have occurred closely to one another, and whether or not they possess a connection and relation to one another in the spiritual sense, in actuality, they are separate and different from one another. The *Mi'rāj* is the name of that spiritual journey of the Holy Prophet^{sa} in which he was taken from Makkah to the heavens, and then eventually was presented in the royal court of the Lord of all the Worlds. The *Isrā'* is another journey, in which the Holy Prophet^{sa} was taken from Makkah to Jerusalem, under various wisdoms. The Holy Qur'ān has separately mentioned these two journeys in different chapters, each with their different conditions and details. As such, insinuation towards the spiritual flight of the Holy Prophet^{sa}, as mentioned in Sūrah Najm² is the *Mi'rāj*. Similarly, in Bukhārī, the verses of Sūrah Najm have also been attributed to the occurrence of the

1 Journey of the Holy Prophet Muḥammad^{sa} by Night (Publishers)

2 An-Najm (53:9-19)

Mi'rāj.¹ The journey mentioned in chapter Banī Isrā'īl² refers to the *Isrā'*. The circumstances and details of both of these are completely separate from one another. For example, whilst mentioning the *Isrā'* in chapter Banī Isrā'īl, the Holy Qur'ān does not even remotely allude to the heavens, and in the account of Sūrah Najm, Jerusalem is not mentioned at all.

Similarly, a close analysis of *Aḥādīth* also proves that the *M'iraj* and *Isrā'* are different. As such, Bukhārī, which is agreed upon as the most authentic book after the Holy Qur'ān in Islāmic literature, contains separate chapters for the *Isrā'* and *Mi'rāj*, and has implied that both of these are two different occurrences.³ The purpose behind indicating separate beginnings for these two journeys, also hints towards the reality that these two journeys were separate from one another. In other words, where it is mentioned that during the *Isrā'* the Holy Prophet^{sa} was given a tour from Makkah to Jerusalem, with relevance to the *Mi'rāj* the words which are recorded are that the Holy Prophet^{sa} was taken into the heavens from Makkah. Therefore, the commencement of both these journeys separately took place from Makkah, which evidently manifests the fact that both these occurrences are quite separate and distinct from one another.⁴ In addition to this, the *Ḥadīth* of the *Mi'rāj* has been mentioned at six different places in Bukhārī, and similarly the *Ḥadīth* of the *Isrā'* has also been mentioned at numerous places. Moreover, on various occasions, due to the imprudence of various narrators, to some extent, although the details of the *M'iraj* and *Isrā'* have been partly intermingled, in the allusion of the *Mi'rāj*, nowhere has it been mentioned that the Holy Prophet^{sa} went to Jerusalem. Quite the contrary, in this entire narration the ascension of the Holy Prophet^{sa} has been mentioned from Makkah directly to the heavens,⁵ which conclusively proves the extrication

- 1 Ṣaḥīḥ Bukhārī, Kitābut-Tauḥīd, Bābu Mā Jā'a fī Qaulihī 'Azza wa Jalla wa Kallamallāhu Mūsā Taklīmā, Ḥadīth No. 7517
- 2 Banī Isrā'īl (17:2)
- 3 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Ḥadīthil-Isrā', Ḥadīth No. 3886
- 4 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Ḥadīthil-Mi'rāj, Ḥadīth No. 3887
- 5 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Ḥadīthil-Isrā', Ḥadīth No. 3886
- 6 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Ḥadīthil-Mi'rāj, Ḥadīth No. 3887
- 7 * Ṣaḥīḥ Bukhārī, Kitābu Ṣalāt, Bābu Kayfa Furīdatis-Ṣalawātu fil-Isrā', Ḥadīth No. 349
- 8 * Ṣaḥīḥ Bukhārī, Kitābu Bad'il-Khalq, Bābu Dhikrīl-Malā'ikati..., Ḥadīth No. 3207
- 9 * Ṣaḥīḥ Bukhārī, Kitābu Aḥādīthil-Anbiyā'i, Bābu Dhikrī Idrīs^{as}, Ḥadīth No. 3342
- 10 * Ṣaḥīḥ Bukhārī, Kitābul-Manāqib, Bābu Kānan-Nabiyyu Tanāmu 'Ainuhū wa lā Yanāmu Qalbuhū, Ḥadīth No. 3570
- 11 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābul-Mi'rāj, Ḥadīth No. 3887
- 12 * Ṣaḥīḥ Bukhārī, Kitābut-Tauḥīd, Bābu Mā Jā'a fī Qaulihī Azza wa Jalla wa Kallamallāhu Mūsā Taklīmā, Ḥadīth No. 7517

of the *M'iraj* and *Isrā'*. Similarly, in *Sīrat* Ibnī Hishām, which is the most well-known book among the works of *Sīrat*, the *M'iraj* and *Isrā'* have been discussed completely separate from one another. It has clarified that subsequent to his journey from Makkah to Jerusalem, the Holy Prophet^{sa} returned back to Makkah and the occurrence of the *Mi'rāj* took place separately thereafter.¹ Likewise, the famous historian, Ibnī Sa'd, has also alluded to the *M'iraj* and *Isrā'* on different dates, along with their separate details.² By these testimonies, it is irrefutably proven that although the *M'iraj* and *Isrā'* may possess a spiritual relation or connection to one another, with regards to the actual occurrence, they were completely separate and distinct instances from one another, which occurred discretely along with their corresponding details. Therefore, among the early scholars, a majority of them have declared the *M'iraj* and *Isrā'* separate from one another.³

In this discussion, the second fallacy is that these journeys have been understood as physical, as if they took place with a material body, even though all three of the above mentioned testimonies categorically reject this notion. Therefore, in the Holy Qur'ān, where the *Mi'rāj* has been mentioned, the following words are used: مَا كَذَبَ الْفُؤَادُ مَا رَأَى⁴, in other words, at that instance, that which the heart of the Holy Prophet^{sa} witnessed was completely accurate and true. Moreover, whatever the pure heart of the Holy Prophet^{sa} witnessed was not misconstrued in any way. By this, it is clearly proven that this was a heart-felt vision, and not a bodily or physical journey. In the same manner, an indication can also be found in *Ḥadīth*, which illustrates that the *Mi'rāj* was a

- 1 As-Sīratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 286-290, Dhikrul-Isrā'i wal-Mi'rāj, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 2 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 102, Dhikrul-Mi'rāj wa Farḍiṣ-Ṣalawāt, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, pp. 102-104, Dhikru Lailatin Usri'a bi-Rasūlillāhi^{sa} ilā Baitil-Muqaddas, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 4 * Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 67-72, Waqtul-Isrā', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 8, pp. 3-271, Al-Maqṣadul-Khāmis fī Takḥṣīṣihī 'Alaihiṣ-Ṣalātu was-Salāmu bi-Khaṣā'iṣil-Mi'rāj wal-Isrā', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Tārikḥul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, pp. 306-316, Dhikru Qiṣṣati Mi'rāj, Muwassasatu Sha'bān, Beirut
- * As-Sīratul-Ḥalbiyyah, By 'Allāmah Abul-Faraj Nūr-ud-Dīn 'Alī bin Ibrāhīm, Volume 1, pp. 577-579, Dārul-Kutubil-'Ilmiyyah, Beirut, First Edition (2002)
- 4 An-Najm (53:12)

spiritual occurrence. As such, the words mentioned in *Ḥadīth* are that when the Holy Prophet^{sa} was shown the vision of being lifted into the heavens, at that time he was sleeping. However, this sleep of the Holy Prophet^{sa} was not like the normal sleep of ordinary people, rather, was in accordance with the distinctive status of prophethood, in which his eyes would sleep, but his heart would not.¹ In another narration it is mentioned that the vision of the *Mi'rāj* was shown to the Holy Prophet^{sa} in a state between sleep and wakefulness.² In a third narration it is mentioned that after the vision of the *Mi'rāj*, the Holy Prophet^{sa} woke up.³ In a fourth narration, Ḥaḍrat 'Ā'ishah^{ra} indicates that if someone claims that the Holy Prophet^{sa} perceived God the Almighty with his physical eyes, then he lies – do not believe him at all. She further goes on to say that the thought of the Holy Prophet^{sa} observing God the Almighty with his physical eyes makes me tremble.⁴ Furthermore, in the books of *Sīrat*, narrations which prove that the *Mi'rāj* was a spiritual experience and not a physical journey are of no scarcity. Therefore, the famous Islāmic historian, Ibnī Ishāq, has recorded a narration from Ḥaḍrat 'Ā'ishah^{ra} that مَا قَدَّ جَسَدُهُ meaning, “On the night of the *Mi'rāj*, the blessed body of the Holy Prophet^{sa} did not disappear, rather, during this entire duration it remained in this material world.”⁵ What greater evidence could possibly exist of the *Mi'rāj* being spiritual?

Similarly, with regards to the *Isrā'* it is mentioned both in the Holy Qur'ān and *Ḥadīth*, that this was a spiritual vision, which was shown to the Holy Prophet^{sa} under various wisdoms. As such, with relevance to this, the Holy Qur'ān has mentioned three things. Firstly, this journey took place at night, which has been indicated by use of the word *أَمْرِي*. Secondly, this journey was completed during the course of one night alone, as indicated by use of the word *لَيْلٍ*. Thirdly, the primary purpose of this journey was so that ‘We may show Our messenger Our Signs’.⁶ Now when we contemplate, all three of these facts confirm that the *Isrā'* was a spiritual journey and not a material or physical one. The reason being that first and foremost, in common circumstances, the

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Kānan-Nabiyyu^{sa} Tanāmu ‘Ainuhū wa lā Yanāmu Qalbuhū, Ḥadīth No. 3570

2 Ṣaḥīḥ Bukhārī, Kitābu Bad'īl-Khalq, Bābu Dhikrīl-Malā'ikah..., Ḥadīth No. 3207

3 Ṣaḥīḥ Bukhārī, Kitābut-Tauḥīd, Bābu Mā Jā'a fī Qaulihī Azza wa Jall wa Kallamallāhu Mūsā Taklimā, Ḥadīth No. 7517

4 Ṣaḥīḥ Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratin-Najm, Bāb 1/1, Ḥadīth No. 4855

5 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 288, Dhikrul-Isrā'i wal-Mi'rāj, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

6 Banī Isrā'il (17:2)

time for an obvious journey is during the day, and to travel during the night is only in exceptional cases. On the other hand, the appropriate time for a spiritual journey, meaning dreams, etc., is during the night, and for such instances to occur during the day are in exceptional cases. Therefore, by using the word 'night', Allāh the Exalted has indicated that this was a spiritual journey, which occurred in the form of a dream. Otherwise, there seems to be no specific wisdom in the mention of night. Secondly, with regards to this journey, to use the words that *'it took place during the course of one night and came to an end'* illustrates no other purpose aside from the fact that an indication be made to its spiritual nature. The reason being that in normal circumstances under the limitation of material resources, for a journey to be made from Makkah to Jerusalem during the course of one night is impossible. Thirdly, with regards to the superlative purpose of this journey, where it is mentioned that *'We made our servant perform this journey so as to show him some of our Signs'* also proves that this was a spiritual experience. Because, irrespective that an apparent and physical journey could have been undertaken from Makkah to Jerusalem in the brief duration of one night, other than being a strange spectacle, it possesses no special majesty, which can be thought of as befitting to the status of prophethood. However, if this journey is interpreted as a spiritual experience in the form of a divine inspiration, which visually depicts the forthcoming accomplishments and victories of the Holy Prophet^{sa} and the Muslims, then undoubtedly, this can be affirmed as a great sign in the form of a powerful prophecy, in comparison to which a mere physical journey holds no value whatsoever. In addition to this, in the beginning of chapter Banī Isrā'īl, where the *Isrā'* has been mentioned, the word *Ru'yā*¹ has been used with regards to the *Isrā'*,² which proves without a doubt that this journey was in the form of a dream, and not a physical or bodily journey. However, at this place it should be remembered that in the Arabic language, the meaning of *Ru'yā* is not confined to 'dream' alone. In accordance to Arabic idiom, the word *Ru'yā* is also used to describe every spiritual sight, which is shown to an individual by means of a dream or vision, etc., and all kinds of spiritual visions are included therein. Therefore, wherever the word *Ru'yā* has been used to refer to the *Isrā'* or *Mi'rāj*, as per the Urdu idiom, it shall not be interpreted as a dream. Instead, the intent is to allude to a spiritual vision of extraordinary grandeur, which was shown

1 A dream or vision (Publishers)

2 Banī Isrā'īl (17:61)

to the Holy Prophet^{sa} in light of his lofty and immense magnificence under divine wisdoms. In any case, by the clear instructions of the Holy Qur'ān, the matter has been expounded that the *Isrā'* was not a physical experience. Quite the contrary, it was a spiritual journey, the superlative purpose of which was to exhibit various powerful signs of God.

Similarly, with regards to the *Isrā'*, clear indication can also be found in *Ḥadīth* that it was a spiritual experience and not a bodily and physical journey. As such, there is a narration that when the Holy Prophet^{sa} claimed that Allāh the Exalted had taken him from *Masjid-e-Ḥarām* in Makkah to *Masjid-e-Aqṣā'* in Jerusalem, at this, the infidels of Makkah, some of whom had seen Jerusalem and also knew that the Holy Prophet^{sa} had never gone to Jerusalem, objected that if this is true, present a scene of Jerusalem before us. Upon this, the disposition of the Holy Prophet^{sa} became restless. Although he had seen Jerusalem in a dream, the Holy Prophet^{sa} knew well that in the case of a dream, it is possible that his depiction of the mind may not correspond with the apparent. Moreover, excluding the precise sights of his dream, the Holy Prophet^{sa} did not even have an idea of the common landmarks in Jerusalem. For this reason, at this objection of the infidels, the thought that people may stumble naturally worried the Holy Prophet^{sa}, but Allāh the Exalted immediately brought the actual scene of Jerusalem before the eyes of the Holy Prophet^{sa}. Witnessing it before his eyes, the Holy Prophet^{sa} described the various landmarks of Jerusalem to the infidels,² upon which they were silenced in embarrassment. Now, if the *Isrā'* took place with this physical body and the Holy Prophet^{sa} had actually witnessed the scenes of Jerusalem with his physical eyes, then what was the need for him to be worried, and for Allāh the Exalted to show him a scene of Jerusalem again? The apprehension of the Holy Prophet^{sa} at this objection of the Quraish, and the showing of this scene by God Almighty to the Holy Prophet^{sa} again clearly proves that the Holy Prophet^{sa} did not actually visit Jerusalem. This sight was shown to him only when the objection was made. In his first vision during the *Isrā'* an illustration of Jerusalem was only shown to him as an abstract depiction, upon which the Holy Prophet^{sa} could not have

1 The Distant Mosque (Publishers)

2 * Ṣaḥīḥ Bukhārī, Kitābūt-Tafsīr, Tafsīru Sūratī Banī Isrā'īl, Bābu Qaulihī Subḥānalladhī Asrā bi-'Abdihī....., Ḥadīth No. 4710

* Ṣaḥīḥ Muslim, Kitābul-Imān, Bābu Dhikr-il-Masīḥ bin Maryam wal-Masīḥid-Dajjāl, Ḥadīth No. 428

* Tafsīrul-Qur'ān-il-'Azīm, By Abul-Fidā' 'Imād-ud-Dīn ibnī Kathīr, Volume 5, p. 18, Tafsīru Sūratī Banī Isrā'īl, Under verse no. 2, Dārul-Kutubil-'Ilmiyyah, Beirut, First Edition (1998)

described the details of that city.

Therefore, by the Holy Qur'ān, *Ḥadīth* and history, it is categorically established that the *Mi'rāj* and *Isrā'* were purely spiritual experiences, which were shown to the Holy Prophet^{sa} under special wisdoms. As for those who have claimed otherwise, in their hands is nothing but weak and empty argumentation. However, as we have mentioned above, by interpreting the *Mi'rāj* and *Isrā'* as a spiritual experience, our intent is in no way to limit these visions to minor dreams, which the Holy Prophet^{sa} witnessed in his sleep. Anyone who entertains this notion has not understood the reality of the *Isrā'* and *Mi'rāj* at all, and is at greater fault than those who have linked these visions to a physical and bodily state. Quite the contrary, the truth is that just as the spiritual faculties of an individual are sharpened and refined based on spiritual rank, according to the status of one's nearness, Allāh the Exalted also opens the doors to spiritual heights equally. It is for this reason that according to his lofty and magnificent status, these spiritual experiences were far ahead of even the finest visions of others, in which the Holy Prophet^{sa} was given a tour of the highest possible spiritual mountains, where to this day no man has stepped foot, with a complete body of divine radiance. It is obvious that in comparison to this, a mere dream holds no value, nor does a mere physical and bodily flight, which is, nothing more than a strange spectacle.

God-forbid our purpose is not to imply that God the Almighty does not possess the power to take a man with his physical body into the heavens. Rather, the purpose is merely this that it is not proven by the Holy Qur'ān, authentic *Aḥādīth* and reliable historical accounts that in the *Isrā'* and *Mi'rāj* the Holy Prophet^{sa} was lifted with his physical body. Rather, quite the contrary, the proven fact is that this was a very fine and holy spiritual flight, which the Holy Prophet^{sa} experienced in the form of a vision. In a visual and symbolic manner, this flight possessed many hidden realities and indications, which were fulfilled with great grandeur at their appointed times, and are still being fulfilled. On the other hand, at this instance, there is nothing wrong in stating that although anything is possible by divine power, there are certain things which God Almighty has Himself declared to be against His custom. Among these very things is an individual's physical bodily ascension into the heavens. Therefore, it is clearly mentioned in the Holy Qur'ān that on one instance, when

the infidels of Makkah sought a sign from the Holy Prophet^{sa} demanding, “Show us your ascension into the heavens,” under the divine will of God, he responded, “Holy is Allāh! I am but a man sent as a messenger, and it is against the custom of Allāh for a man sent as a messenger of Allāh to ascend into the heavens in this way.” It is astonishing that the Holy Qur’ān has mentioned this occurrence in this very chapter, Banī Isrā’īl, where the *Isrā’* has also been recorded.¹ Similarly, in various other verses as well, it is clearly mentioned that an individual cannot escape the material limitations of this world.²

After the elucidation of these two principal misunderstandings pertinent to the *Isrā’* and *Mi’rāj*, we now take up the actual occurrence. In other words, what were the details of these two visions? From which perspective did they substantiate the verses of God and when did they occur? First we take up the *Mi’rāj*. *Mi’rāj* is an Arabic word, which has been derived from عَجَّ, which means ‘to ascend’. Therefore, it is for this reason that in Arabic, *Mi’rāj* is also a ladder, which is an instrument and means by which to climb upwards. The details of the *Mi’rāj* have been recorded in the Holy Qur’ān as follows:

عَلَّمَهُ شَدِيدُ الْقُوَى ۖ ذُو مِرَّةٍ ۖ فَاسْتَوَى ۖ وَهُوَ بِالْأُفُقِ الْأَعْلَى ۚ ثُمَّ دَنَا
فَتَدَلَّى ۖ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ۖ فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى ۚ مَا كَذَبَ
الْفُؤَادُ مَا رَأَى ۚ أَفَتُمَرُونَهُ عَلَى مَا يَرَى ۚ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ۖ عِنْدَ سِدْرَةِ
الْمُنْتَهَى ۚ عِنْدَهَا جَنَّةُ الْمَأْوَى ۖ إِذْ يَخْشَى السِّدْرَةَ مَا يَخْشَى ۚ مَا زَاغَ الْبَصَرُ
وَمَا طَغَى ۚ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ۚ

Meaning, “The Lord of mighty powers has Himself taught Muḥammad^{sa}. The One, Possessor of all strength, power and majesty. Hence, (due to this teaching), this messenger was risen so much so that progressing upwards he reached the uppermost horizon. Then he drew nearer to God; and God drew towards him, so that they became as it were one chord to two bows (meaning the bows remain separate but the place where the arrow is released becomes one, and there is no separation in terms of purpose or intent). In this state, God revealed

1 Banī Isrā’īl (17:94)

2 * Al-Mursalāt (77:21-27)

* Al-An‘ām (6:15)

to His prophet that which He revealed and the pure heart of the messenger was not untrue in what it witnessed; rather whatever it saw was correct. Then O Ye People! Do you then doubt these spiritual visions of Our messenger, even though at that time he saw another vision (greater than this) as well? The same one which he saw near the farthest Lote-tree, which is near the Garden of Eternal Abode, and upon which a special manifestation was being expressed. Indeed, at that time, the eye of Muḥammad^{sa} did not deviate, nor did it surpass the appointed limits. Moreover, during this experience, the Holy Prophet^{sa} witnessed the greatest of the Signs of the God of Majesty.”¹

Unfortunately, there is somewhat of a disaccord in the *Aḥādīth* which have been narrated in the explanation and elaboration of this Qur’ānic reference. Moreover, as per the custom, as a narration began to fall from its high status of reliability, weaker portions found more and more way of inclusion. Therefore, at this place, we shall limit ourselves to sound and reliable narrations alone, and even among these, we shall suffice upon only that portion which, according to our research, is free from disaccord and amalgamation. As such, it should be understood that the following is a summary of authentic narrations with regards to the *Mi’rāj*:

One night, the Holy Prophet^{sa} was resting in a section of the *Masjid-e-Ḥarām* referred to as the *Ḥaṭīm*. He was in a middle-state of sleep and wakefulness, in other words, the eye of the Holy Prophet^{sa} slept, but his heart was awake, when the Holy Prophet^{sa} saw Gabriel^{as} appear. Gabriel^{as} approached the Holy Prophet^{sa} and woke him up, brought him to the fountain of Zamzam and cut open his breast, after which he thoroughly cleansed the heart of the Holy Prophet^{sa} with pure water. After this, a golden platter full of faith and wisdom was brought. Gabriel^{as} filled the heart of the Holy Prophet^{sa} with this treasure of wisdom and faith, and then sealed the breast of the Holy Prophet^{sa}. Gabriel^{as} then ascended into the heavens with the Holy Prophet^{sa} and upon reaching the door of the first heaven, he knocked. The Gatekeeper inquired, “Who is it?” Gabriel^{as} responded, “It is I, Gabriel and with me is Muḥammad^{sa}”. The Gatekeeper inquired, “Has Muḥammad^{sa} been summoned?” Gabriel^{as} answered in the affirmative. At this the Gatekeeper opened the door and welcomed the Holy Prophet^{sa}. When the Holy Prophet^{sa} entered, he saw an elderly man who addressed him saying, “Welcome O righteous Prophet! Welcome O righteous Son!”

1 An-Najm (53:6-19)

The Holy Prophet^{sa} also presented him with greetings of peace. The shadow of a large number of spirits fell upon this man. When he looked to his right, his face would glow in delight. But when he looked to his left, his face would shrivel in grief. The Holy Prophet^{sa} asked Gabriel^{as}, “Who is this honourable man?” “This is Adam^{as}” responded Gabriel, “and to the right of him, among his progeny, is the shadow of the people of paradise, looking towards whom he becomes delighted. To the left of him is the shadow of the people of fire, looking towards whom he feels grief.” After this, Gabriel^{as} took the Holy Prophet^{sa} forward, and at the gate of the second heaven, he was confronted with the same occurrence. Upon entering, the Holy Prophet^{sa} saw two men who warmly received him saying, “Welcome O righteous Prophet! Welcome O righteous Brother!” The Holy Prophet^{sa} also presented them greetings of peace and Gabriel^{as} told him that this is Jesus^{as} and John^{as}, who are cousins. Similarly, Gabriel^{as} took the Holy Prophet^{sa} with him to the third, fourth and fifth heaven, where he met Joseph^{as}, Enoch^{as} and Aaron^{as} correspondingly. At the sixth heaven, the Holy Prophet^{sa} met Moses^{as}, and he welcomed him in the same manner. The Holy Prophet^{sa} also gave him greetings of peace. When the Holy Prophet^{sa} started ahead, Moses^{as} began to weep. At this a voice was heard, “O Moses, why do you weep?” Moses^{as} said, “O my Lord! This young man came from behind me, but his community shall enter paradise more so than my own. O my Lord! I did not believe that someone could come after me yet surpass me still.”¹ After this, the Holy Prophet^{sa} entered the seventh heaven, where he met Abraham^{as}, who was leaning against the Baitul-Ma’mūr. The Baitul-Ma’mūr was the centre of the heavenly places of worship (for which the Ka’batullāh was erected in this world as its symbolic representation). Abraham^{as} also greeted the Holy Prophet^{sa} in the same way as Adam^{as} (because in the likeness of Adam^{as}, he was also a grandfather to the Holy Prophet^{sa}), and the Holy Prophet^{sa} also presented him with greetings of peace.

After this the Holy Prophet^{sa} moved forward and reached where no man had laid foot before. The Holy Prophet^{sa} heard the sound of many pens writing from above him (which were as if the pens of decree and destiny). The Holy Prophet^{sa} saw a Lote-tree, which was as if the final point of relation between the heaven and this world, and from it began the final abode of paradise. The fruit and leaves of this Lote-tree were very large and of a strange type. When the Holy Prophet^{sa} looked to this tree, an inexplicable manifestation was shown

1 God-forbid, this statement by Moses^{as} was not one of jealousy; rather, it was a natural expression of envy, which in order to exhibit the lofty status of the Holy Prophet^{sa}, perhaps was said by divine influence. (Author)

upon it, about which the Holy Prophet^{sa} says, *“Words have not the power to describe it.”* There were four rivers flowing beneath this tree. Gabriel^{as} told the Holy Prophet^{sa} that *“Among these, two rivers are the physical rivers of this world, the Nile River and the Euphrates. The other two are the hidden rivers which flow to paradise.”* At this instance, the Holy Prophet^{sa} witnessed Gabriel^{as} in his actual figure and form. The Holy Prophet^{sa} saw that Gabriel^{as} was adorned with six-hundred wings. After this, the Holy Prophet^{sa} was given a tour of paradise. In the end, the Holy Prophet^{sa} witnessed that he was presented in the royal court of the Mighty God. Allāh the Exalted directly spoke to the Holy Prophet^{sa} and gave him various glad-tidings. Eventually, he was informed by God the Almighty that fifty prayers had been prescribed for the community of the Holy Prophet^{sa} day and night. When the Holy Prophet^{sa} returned with these injunctions, Moses^{as} stopped him on the way and inquired, *“What injunctions have you been given?”* The Holy Prophet^{sa} related the ordainment of fifty prayers. When Moses^{as} heard this, he was startled and said, *“I am experienced on account of my dealings with the Banī Isrā’īl. In no way shall your community be able to bear so many prayers. Thus, go back and request God to lighten these commands.”* The Holy Prophet^{sa} returned where after by a reduction of ten, Allāh the Exalted ordained forty prayers. However, on the way back, Moses^{as} stopped the Holy Prophet^{sa} again, and said *“Even these are too many, go back and request for further leniency.”* Upon this, the Holy Prophet^{sa} returned again, and a reduction of ten further prayers was approved. Therefore, in this manner, on the suggestion of Moses^{as}, the Holy Prophet^{sa} would return to the court of God again and again, until finally, five prayers were ordained. Upon this, Moses^{as} stopped the Holy Prophet^{sa} once more, and proposed that he return again to request further leniency, and said, *“I have seen the Banī Isrā’īl, and they were not able to perform even less worship than this”,* but the Holy Prophet^{sa} refused saying, *“Now I feel embarrassed to return again.”* At this, a hidden voice was heard that, *“O Muḥammad! These are five prayers, but they are equivalent to fifty, for we have fixed a reward of ten prayers for every one prayer. In this manner, our servants have received leniency and our actual order has been upheld.”* After this, passing through the different heavens, when the Holy Prophet^{sa} came down again, his eyes were opened (meaning this state of vision began to fade). The Holy Prophet^{sa} noticed

that he was still resting in the *Masjid-e-Harām* just as before.¹

In some narrations, in the account of the *Mi'rāj*, it is mentioned that a horse-like animal named *Burrāq* was brought and the Holy Prophet^{sa} performed his journey upon it, and that two or three cups of milk, alcohol, etc., were presented before the Holy Prophet^{sa}. However, research seems to tell us that these visions are actually connected to the *Isrā'*, and as per the belief of various early scholars,² due to the error of narrators, it has been mixed with the account of the *Mi'rāj*. وَاللَّهُ أَعْلَمُ

The second occurrence is of the *Isrā'*. *Isrā'* is also an Arabic word which means to take someone from one place to another by night, or to travel. Since the Holy Prophet^{sa} was made to perform this journey by night, it has been named the *Isrā'*. The following has been mentioned in the Holy Qur'ān with regards to the *Isrā'*:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا
حَوْلَهُ لِنُرِّيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ
بِالنَّاسِ ۚ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي آرَاكَ إِلَّا فِتْنَةً لِلنَّاسِ

Meaning, "Glory to that God who carried His servant from the Sacred Mosque to the Distant Mosque during the course of one night, the environs of which We have blessed, that We may show Our servant some of Our Signs. No doubt, God is All-Hearing and All-Seeing.....This was the same time when, O Messenger, We said to thee, 'Surely, thy Lord has encompassed the people.' And We made not the vision which We showed thee but as a trial for men."³

1 * Ṣaḥīḥ Bukhārī, Kitābuṣ-Ṣalāt, Bābu Kayfa Furiḍatiṣ-Ṣalawātu fil-Isrā', Ḥadīth No. 349

* Ṣaḥīḥ Bukhārī, Kitābu Bad' il-Khalq, Bābu Dhikr il-Malā'ikati..., Ḥadīth No. 3207

* Ṣaḥīḥ Bukhārī, Kitābut-Tafsīr, Tafsīru Sūratil-Najm, Bāb 1/1, Ḥadīth No. 4855

* Ṣaḥīḥ Bukhārī, Kitābut-Tauḥīd, Bābu Mā Jā'a fi Qaulihi Azza wa Jalla wa Kallamallāhu Mūsā Taklīmā, Ḥadīth No. 7517

* Ṣaḥīḥ Muslim, Kitābul-Īmān, Bābul-Isrā'i bi-Rasūlillāhi^{sa} ilas-Samāwāti wa Farḍiṣ-Ṣalawāt, Ḥadīth No. 411

2 * Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 8, pp. 95-102, Al-Maqṣadul-Khāmis fi Takḥṣīṣihī 'Alaihiṣ-Ṣalātu was-Salāmu bi-Khaṣā'iṣil-Mi'rāj wal-Isrā', Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Banī Isrā'il (17:2,61)

A summary of the details mentioned in *Ḥadīth* pertinent to the *Isrā'* are as follows:

One night the Holy Prophet^{sa} saw that an angel came to him and an animal larger than a donkey but smaller than a mule, named *Burrāq*, which was extremely beautiful, white coloured, and of a long body, was presented before him, and he was mounted upon it. It took the Holy Prophet^{sa} to Jerusalem. The steps of this animal would move in such speed as every step would take the sight to its final limit. The Holy Prophet^{sa} reached Jerusalem very quickly, where he tied this animal in quarters where past prophets would tie it. Then the Holy Prophet^{sa} entered the mosque, where a company of past prophets, in which Abraham^{as}, Moses^{as} and Jesus^{as} have been especially mentioned, were already present. The Holy Prophet^{sa} offered his *Ṣalāt* with them, in which he led the congregation, and the other prophets followed. After this, Gabriel^{as} (as this angel was Gabriel^{as}) presented the Holy Prophet^{sa} with two cups. In one of them was milk and in the other was alcohol. The Holy Prophet^{sa} chose the cup of milk and rejected the alcohol, upon which Gabriel^{as} said, “*You have understood that which is natural, for if you had taken the cup of alcohol, your community would have gone astray*”.¹

In various other narrations, further details of this have been mentioned as follows:

When Gabriel^{as} brought *Burrāq* before the Holy Prophet^{sa}, and he began to mount himself, it glimmered, upon which Gabriel^{as} said, “*Halt, halt. By God, to this day, no man of such greatness has mounted upon you.*” At this, it began to perspire profusely in embarrassment, and stood silently. After this, the Holy Prophet^{sa} mounted himself upon it, and along with Gabriel^{as} he started off towards Jerusalem. En-route, the Holy Prophet^{sa} encountered an old lady, and when he asked Gabriel^{as}, “*Who is this?*” Gabriel^{as} said, “*Move forward, move forward.*” When the Holy Prophet^{sa} moved forward, after some time, someone called him from one side of the path saying “*Muḥammad come here!*” But Gabriel^{as} once again said, “*Come on, move forward.*” When the Holy Prophet^{sa} moved forward, after some time, he met a group of people on the way, who

1 * Ṣaḥīḥ Bukhārī, Kitābūt-Tafsīr, Tafsīru Sūratī Banī Isrā’īl, Bābu Qaulihī Subḥānalladhī Asrā bi-’Abdihī....., Ḥadīth No. 4709

* Ṣaḥīḥ Muslim, Kitābul-Īmān, Bābul-Isrā’i bi-Rasūlillāhi^{sa} ilas-Samāwāti wa Farḍiṣ-Ṣalawāt, Ḥadīth No. 411, 416

* Ṣaḥīḥ Muslim, Kitābul-Īmān, Bābu Dhikrīl-Masīḥ bin Maryam wal-Masīḥid-Dajjāl, Ḥadīth No. 430

greeted him in the following words: “O Awwal,¹ the peace of God be on you. O Ākhir,² the peace of God be on you, O Hāshir,³ the peace of God be on you.” Gabriel^{as} instructed the Holy Prophet^{sa} to respond to their greetings of peace. The Holy Prophet^{sa} greeted them, and then, moved ahead. After some time, this very group met the Holy Prophet^{sa} again, and greeted him with the same words. After a little while, a third time, this same occurrence took place, after which the Holy Prophet^{sa} reached Jerusalem. Here, Gabriel^{as} presented three cups before the Holy Prophet^{sa}. In one was water, in the second alcohol and in the third was milk. The Holy Prophet^{sa} preferred the glass of milk and rejected the other two. Gabriel^{as} said, “You have chosen that which is natural, for if you had taken the water, your community would have drowned, and if you had chosen the glass of alcohol, your community would have gone astray.” Then Adam^{as} and the prophets after him were brought before the Holy Prophet^{sa}, and he led them in congregational prayer. After this, Gabriel^{as} said:

“The old lady that you saw on your way here, was the world, and now the time remaining of this world is equivalent to the life left of this old woman. As for the one who called you to one side of the path, he was Satan, who wished to divert your attention from your true path, and towards himself. The group that met you in the end, and gave you greetings of peace, were Abraham^{as}, Moses^{as}, and Jesus^{as}, the messengers of God.”

After this, the Holy Prophet^{sa} returned to Makkah.⁴

These are the occurrences which the Holy Prophet^{sa} was confronted with during the *Mi'rāj* and *Isrā'*. Any individual, who carefully analyses these instances, cannot remain in doubt with regards to their purpose or objective, especially when it is kept in mind that these were not physical occurrences. Quite the contrary, they were visions of the highest possible level, which the Holy Prophet^{sa} was made to witness by the divine power of God. Even by little study, it is obvious that both in the *Mi'rāj* and *Isrā'* an indication to the

1 The First (Publishers)

2 The Last (Publishers)

3 The Gatherer (Publishers)

4 * Jāmi'ul-Bayān 'an Ta'wili Āyatil-Qur'ānil-Ma'rūf - Tafsīruṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 15, pp. 10-11, 21, Tafsīru Sūratī Banī Isrā'īl, Under verse no. 2, Dāru Ihya'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (2001)

* As-Siratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 286-290, Dhikrul-Isrā'i wal-Mi'rāj, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001) - (A summary)

illustrious rank of the Holy Prophet^{sa} and the high status of his community has been made. In addition to the other indications, in both of these visions, the Holy Prophet's^{sa} meeting with the past prophets, and then surpassing them, or to be their leader in prayer, were insinuations to this very reality. In these visions, the selection of various prophets to meet the Holy Prophet^{sa} in particular also possesses a deeper connotation. In actuality, these prophets were those whose communities were soon to come into contact with that of the Holy Prophet^{sa}, or these prophets possess special qualities. In these visions, the purpose was to express the reality that the person of the Holy Prophet^{sa} was greater and superior to these prophets even in their exclusive attributes. With relation to their communities, from one perspective, Jesus^{as} and Moses^{as} possess a particular distinction from Abraham^{as} and Adam^{as}. It is for this reason that both during the *Isrā'* and *Mi'rāj*, these prophets were shown more prominently. Jesus^{as} was the central point of the Christian people, who even at that time had gathered significant power. Moses^{as} was not only the founder of Judaism, which the Holy Prophet^{sa} was soon to be confronted by, rather, he was a messenger to such a religious law, which in its compilation, appointment and revelatory nature, is quite similar to the Islāmic law. In addition to being a grandfather to the vast peoples of Syria, Abraham^{as} was a commonly revered personality in Christianity, Juddaism, Hanīfiyat and Islām. Finally, the person of Adam^{as} was as if the common point of all of mankind. From this vantage point, the purpose behind selecting these particular prophets in the *Mi'rāj* and *Isrā'* was to indicate that in the blessed personage of the Holy Prophet^{sa} that magnificent being had been commissioned, who was chief of the children of Adam^{as}, the pride of the first and the last. Furthermore, it had been decreed by God the Almighty that the community of the Holy Prophet^{sa} would remain superior to all others. Being the founder of an illustrious dispensation, Moses^{as} was well acquainted with such signs. He immediately understood the reality of this spiritual flight of the Holy Prophet^{sa}, and due to this natural envy, which is a characteristic of human nature (not on the basis of jealousy), this vision temporarily put him to grief, that a young man from behind him is surpassing him. During the *Isrā'* for Abraham^{as}, Moses^{as}, and Jesus^{as} to call upon the Holy Prophet^{sa} by the names, *Awwal*, *Ākhir* and *Ḥāshir*, also hints towards the very fine point, that, O crown of the prophets, we have understood that although you have been raised at the very end of all the prophets, with respect to your status, it is you that is the first, it is you who are the common foundation of all the children of Adam,

beneath whose feet it has been decreed that all the nations of the world shall be united.¹ Hence, accept our greetings of peace, and we present our prayers before you, that you may accept them.

In addition to the above mentioned superlative intent, which are the purposes of the *Mi'rāj* and *Isrā'*, these spiritual journeys also possess their own individual objective and explanation. In as much that we have studied, it is that the *Mi'rāj* is more so for the manifestation of the spiritual perfections of the Holy Prophet^{sa}, whereas the *Isrā'* is to illustrate the physical and worldly achievements of the Holy Prophet^{sa}. For this reason, where the heavens were chosen for the *Mi'rāj*, the final point of destination in the *Isrā'* was this very world. Similarly, during the *Mi'rāj* where the Holy Prophet^{sa} was risen into the heavens without any physical or material means, during the *Isrā'*, *Burrāq* has been used as a means of transport. This indicates that material means would be involved in the worldly and physical accomplishments of the Holy Prophet^{sa} and his following, as signified to in the extraordinary speed of *Burrāq*. These physical means would merely serve as a veil, but the actual source would be that divine succour, which would stand by the Holy Prophet^{sa} every step of the way. The Holy Prophet's^{sa} surpassing other prophets during the *Mi'rāj* signified that not only was the Holy Prophet^{sa} the most supreme and exalted of all the prophets. Not only was the religious law of the Holy Prophet^{sa} finer and more superior to all other religious laws in its spiritual perfection, but also, that such marvel has been vested in the spiritual munificence of the Holy Prophet^{sa} as no other man has received its likeness. In other words, the true and complete following of the Holy Prophet^{sa} can take an individual to the highest spiritual heights, and there is no spiritual status which an individual cannot acquire by following the Holy Prophet^{sa}. All of the prophets prior to the Holy Prophet^{sa}, undoubtedly, came to their people as an embodiment of mercy and blessing. No doubt, they opened the doors to divine rewards for the ones they left behind, but prior to the Holy Prophet^{sa} no prophet had passed, the following of whom was sufficient enough for one to attain the highest possible perfections. Due to this, it was the custom of Allāh the Exalted that in early communities, through one's complete obedience to a prophet, if an individual reached the highest spiritual limit that this obedience could have resulted in, and after this, if that individual became capable of further spiritual progress by personal aptitude,

1 The meaning of *Ḥāshir* is 'the one who gathers'. Therefore, the intent is to imply that prior to the Holy Prophet^{sa} for every people and every country a different prophet was commissioned. However, the Holy Prophet^{sa} was commissioned for every nation of the world. (Author)

zeal and effort, God the Almighty would cause him to pass away as a direct reward or honour, but this was not owed to the competence of that prophet. However, the status of the Holy Prophet^{sa} is so lofty and extraordinary that by following him an individual can attain every kind of spiritual rank. It is this very distinction which has been alluded to in this spiritual flight of the Holy Prophet^{sa} during the *Mi'rāj*. Moreover, it is this very reality which has been alluded to in the following verse of the Holy Qur'ān:

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط

Meaning, "Muḥammad is not only a messenger, but he is also the seal of the prophets," (by whose seal of attestation, an individual can attain every type of the uppermost spiritual rewards, and no spiritual status is out of the reach of his obedience).¹

During the *Mi'rāj* the Holy Prophet^{sa} met with the following prophets:

1. Adam^{as}
2. Jesus^{as}
3. John^{as}
4. Joseph^{as}
5. Enoch^{as}
6. Aaron^{as}
7. Moses^{as}
8. Abraham^{as}

Among these eight prophets, two of them were seen in this vision merely due to their secondary relation. These were Prophet John^{as} and Aaron^{as}. The first prophet in addition to being the cousin of Jesus^{as} was also a forerunner who foretold the advent of Jesus^{as}. The second prophet was the assistant and brother of Moses^{as}. Hence, due to this physical and spiritual relationship, these two prophets were included in this vision. However, a subtlety is that where on account of his discrete and separate position, John^{as} was shown along with Jesus^{as}, on the other hand, due to his subordination, Aaron^{as} was shown in the lower but adjoining heaven to that of Moses^{as}. Among the six remaining prophets, the particularity of Jesus^{as}, Moses^{as}, Abraham^{as} and Adam^{as} have already been mentioned above. For they have been shown as representatives of their corresponding descendants and communities. The two remaining

prophets, in other words, the particularity of Joseph^{as} and Enoch^{as} have been recorded in *Ḥadīth*. Joseph^{as} was distinguished on account of his God-given beauty and Enoch^{as} due to his exceptionally high status.¹ The purpose of bringing them into this vision was to express the intent that the Holy Prophet^{sa} is superior and greater than these prophets, even in their particular specialties. وَاللَّهُ أَعْلَمُ

One scene during the *Mī'rāj* relates to that special manifestation which occurred at *Sidratul-Muntahā*,² about which the Holy Prophet^{sa} stated, “*The power of words cannot describe its magnitude.*” This was an indication to the divine nearness of the Holy Prophet^{sa}, in which the wonderful spectacle of the special manifestations between the beloved and lover were exhibited. Put to side its explanation, even an attempt to fathom it is useless. Albeit, it is evident that in this vision, the Holy Prophet^{sa} witnessed a unique manifestation of God’s power, such as only an individual of that status can acquire the power to see such a thing. The four rivers that were seen flowing beneath the lote-tree, two of which were physical rivers and two hidden rivers, signified that the manifestations of God would be shown in two forms: apparently and hidden, spiritually and physically. The number four signified that the community of the Holy Prophet^{sa} would be confronted with two eras of both physical and spiritual success each. One era of both these manifestations would be expressed in the person of the Holy Prophet^{sa} and one in the latter days, when in their middle-era, Muslims would fall and then be raised again. As such, in both eras, by the expression of these two manifestations, four rivers would be completed.

Finally, there is the sight of the ordainment of the five daily prayers. Since one portion of this relates to the obvious, it is exempt of an interpretation. However, the scene of a reduction from fifty to five is a very fine spiritual vision, which alludes to the reality that the actual number of prayers that were to be ordained were five alone, but it was also decreed that the reward of these five prayers would be equivalent to fifty. For it was the will of Allāh the Exalted that the community of Muḥammad^{sa} was to be granted the reward of its good deeds abundantly. For this reason, the prescribed prayers were initially made compulsory in the form of fifty. Then in a subtle manner, the intent was to hint towards the compassion of Allāh the Exalted and the

1 * Ṣaḥīḥ Muslim, Kitābul-Īmān, Bābul-Isrā’i bi-Rasūlillāhi^{sa} ilas-Samāwāti wa Farḍiṣ-Ṣalawāt, Ḥadīth No. 411

2 The farthest lote-tree (Publishers)

clemency of the Holy Prophet^{sa}. Therefore, this number was reduced to five. Indirectly the Muslims have also been made aware of the concern that, “Do not be ones to show laziness even in these five prescribed prayers. Therefore, look hither! Do not be ones to show lapse.” In addition to these realities, there were many other indications in the *Mi'rāj* as well, but in a historical account, there is no further room for greater elaboration.

The occurrence of the *Isrā'*, as mentioned above, was an insinuation towards the imminent interaction which was to occur between the Holy Prophet^{sa} and his community with other denominations. Moreover, the intent was to warn the community of the Holy Prophet^{sa} of the upcoming threats during their era of triumph. In this instance, the very first indication was that this era of difficulty, which Islām is being faced with, shall soon be dispelled, and the current darkness of adversity shall soon be transformed into the illumination of day. Therefore, in the verse of the *Isrā'* the word 'night' hints towards this very actuality because visually speaking, an era of difficulty and adversity is depicted by night time. Then, for the departure and destination of this journey the mention of the words *Masjid-e-Ḥarām* and *Masjid-e-Aqṣā'*, were for the purpose that, O Muslims! Until now, you have only come across the ancient religion and civilization of the Arabs, the centre of which is the *Masjid-e-Ḥarām*. But now the time fast approaches when you shall confront the Christians and the Jews, and your centre of attention shall broaden from the *Masjid-e-Ḥarām* and extend as far as Jerusalem, which is the religious centre of the Jews and Christians. Therefore, it so happened, that after the migration, the Islāmic front was widened extraordinarily, and came to contend Judaism and Christianity, and the prophecies made in the *Isrā'* were fulfilled to the letter.

After this comes the scene of the horsemanship of *Burrāq*, as alluded to above. The intent of this was to express that in the battle between Muslims and other nations, undoubtedly, the victory of the Muslims shall apparently seem to be by physical means. However, these physical means shall be vested with the exceptional power of Allāh the Exalted, in that, the results which shall be brought about by God (through the use of them), shall not have affinity to these physical means. The progress of Muslims shall advance, as if soaring forward in the likeness of electricity. Therefore, it happened as such. Thirdly, this spiritual vision also signified that the gate of a new environ was being opened for the Muslims and that Allāh had vested every kind of blessing in it

for the Muslims, as he stated, ¹ بَارَكْنَا حَوْلَهُ meaning, “We have made the environment of this new arena blessed for you.” History testifies that it happened as such. When Islām left the boundaries of Arabia and the Arabian people, it felt as if this environment had already been prepared from before, and in this battle, these remarkable victories had been predestined. During his journey, the elucidations of the various sights which the Holy Prophet^{sa} was confronted with are present within the actual vision itself. In these times of triumph, the wealth and provisions of this world will invite the Muslims. The provisions of this world may be used in as much as necessary, but since an abundance of it possesses the ability to drown, the Muslims should remain vigilant. The sighting of *Iblīs* is a representation of religious misguidance and darkness. Muslims have been forewarned that in their triumphant onslaught, satanic forces should not turn them away from the path of justice. Then, the meeting with prophets, not only holds a message of blessings and peace, but also means that in future times of victory, whilst benefiting from the blessings of Islām, the nations of the world shall admit to its greatness. Therefore, it is an open page of history that the current advancement of Europe and America is due to their interaction with Islām, for prior to Islām, these nations were engulfed in a sleep of ignorance. The fair-minded researchers of Europe have admitted to this grace and blessing of Islām in clear words, and they have admitted that the West acquired its first lesson in modern sciences from Islām.² Finally, upon his arrival to Jerusalem, is the scene of the past prophets offering their *Ṣalāt* behind the Holy Prophet^{sa}. However, this scene is an explanation in itself, which requires no further elucidation. Similarly, there are various other points in the *Isrā’* as well, but with the thought of brevity, we shall rest at this alone.

Therefore, the *Mi’rāj* and *Isrā’* were two remarkably outstanding visions, in which the forthcoming victories and achievements of the Holy Prophet, and his community were shown. Occurrences that took place thereafter confirmed that these visions were from God, because whatever was shown to the Holy Prophet^{sa}, occurred as such, they are occurring, and shall continue to occur. Now look, what status does a physical and bodily journey have in comparison to such a magnificent perspective. If these journeys are understood as merely physical and bodily, their implication would be no more than the fact that by

1 Bani Isrā’īl (17:2)

2 * The Decline & Fall of the Roman Empire, By Edward Gibbon and Encyclopedia Britannica

* An Apology for Mohammad and the Koran by John Davenport, pp. 89-93, London (1882) (Publishers)

His Omnipotence, God the Almighty physically took the Holy Prophet^{sa}, from Makkah to Jerusalem miraculously, or that he lifted him from this world and gave him a tour of the heavens. No doubt, this can be thought of as a very fine and powerful experience, but it has no value before the glorious truths hidden beneath these spiritual sights, the span of which are virtually spread between the migration to Yathrab and the end of time. However, it is unfortunate that a class of the so-called Muslims does not wish to give this occurrence greater significance than that of a mere spectacle, even though God the Almighty indicates that great Signs are hidden within these spiritual visions. It should also be remembered that more or less, such visions were shown to all the prophets. Moreover, all the prophets were made to witness the general future of their respective communities. Similarly, various mystics have written that every prophet has received a *Mi'rāj*. The spiritual vision of Moses^{as} has actually been recorded in the Holy Qur'an as well,¹ but:

فكر هر كس بقدر همت اوست -²

The sight which was shown to the Holy Prophet^{sa} and the *Mi'rāj* which he received, possesses such astronomical grandeur in its superiority, breadth, and diversified states, which no other individual has attained:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ -³

Historians are at a disaccord in the date of the *Mi'rāj* and *Isrā'*. However, a better part of these narrations state that these visions were shown to the Holy Prophet^{sa} some time prior to his migration to Yathrab. In the least, the explanation of the vision of the *Isrā'*, which is substantiated, supports the ideology that the vision of the *Isrā'* occurred near the migration. Imām Bukhārī, whose level of narration has been accepted as very authentic, has recorded the occurrences of the *Isrā'* and *Mi'rāj* just before the migration.⁴ Therefore, the notion of most historians seems to be correct, that the *Isrā'* and *Mi'rāj* took

1 Al-Kahf (18:61-83)

2 A poetic verse by Akbar Ilāh Ābādī - i.e., 'The thoughts of every man accord to his capabilities.' (Publishers)

3 O Allāh, bless Muḥammad^{sa} and the progeny of Muḥammad^{sa}, and grant peace and prosperity' (Publishers)

4 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bāb 41/101, Ḥadīthul-Isrā'

* Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bāb 42/102, Ḥadīthul-Mi'rāj

place (more or less) one year prior to the migration. In this manner, their time-frame was during 12 *Nabawī*, or the beginning of 13 *Nabawī*. Most definitely, this is true for the *Isrā'*, although the occurrence of the *Mi'rāj* perhaps may have taken place prior to this. There is also a disagreement between historians in the order of both these instances. Those people who consider these two journeys a single journey or two portions of the same journey generally order the *Isrā'* first and the *Mi'rāj* afterwards. It is their belief that first the Holy Prophet^{sa} was taken from Makkah to Jerusalem, and was then lifted into the heavens from there. However, we have proven that this notion is not correct, rather, the *Mi'rāj* and *Isrā'* are two separate occurrences all together. However, the problem is that there is even a disagreement in the order of these two instances, between those who consider them separate occurrences. Ibni Ishāq has kept the *Isrā'* first and the *Mi'rāj* afterwards.¹ This belief is reinforced by Bukhārī as well, which has presented separate chapters for the *Isrā'* and *Mi'rāj*, and mentioned the *Isrā'* first and the *Mi'rāj* subsequently.² However, Ibni Sa'd has clearly expressed an opinion contrary to this, and with specific dates has kept the *Mi'rāj* first and then the *Isrā'*. As such, Ibni Sa'd has mentioned the *Mi'rāj* to have taken place in *Ramaḍān* of 12 *Nabawī* and the *Isrā'* in *Rabī'ul-Awwal* of 13 *Nabawī*.³ The inclination of Ṭabarī also seems to be in the same direction, that the occurrence of the *Mi'rāj* is before the *Isrā'*, because Ṭabarī has kept the *Mi'rāj* at the beginning of prophethood.⁴ We have not gone into a deeper study of these dates, but by an elaborate study of these occurrences, we are inclined towards the belief that the occurrence of the *Mi'rāj* took place before the *Isrā'*.

وَاللَّهُ أَغْلَمُ

Ordainment of Five Daily Prayers

Prior to the *Mi'rāj*, the commencement of the prescribed prayer had

- 1 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 286-293, Dhikrul-Isrā'i wal-Mi'rāj, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)
- 2 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bāb 41/101, Ḥadithul-Isrā'
- * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bāb 42/102, Ḥadithul-Mi'rāj
- 3 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 102, Dhikrul-Mi'rāji wa Farḍiṣ-Ṣalawāt, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 103, Dhikru Lailatin Usri'a bi-Rasūlillāhi^{sa} ilā Baitil-Muqaddas, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)
- 4 Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 222-223, Bābu Dhikril-Khabri 'ammā kāna min Amri Nabīyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

begun. As such, we find that in the early era of Islām, the Holy Prophet^{sa} and his companions would offer their *Ṣalāt* secretly in the valleys of Makkah, in pairs of one or two. However, the systematic beginning of the *Ṣalāt* began after the *Mi'rāj*, and from that time the very first and most significant pillar of Islāmic worship was established in its current form. In other words:

1. Fajr prayer at dawn, but just prior to sunrise
2. Zuhr prayer after the sun begins to leave its zenith, but prior to sunset
3. 'Aṣr prayer after the sun has left its zenith, but before the light begins to dispel
4. Maghrib prayer after the sun has set, but prior to the vanishing of the horizon
5. 'Ishā' prayer after the horizon has vanished, but prior to midnight

Although the Holy Qur'ān has only briefly alluded to the exact timings of these compulsory prayers,¹ elaborate details of their appointed time can be found in *Ḥadīth*. It is mentioned that after the *Mi'rāj*, Gabriel^{as} came to the Holy Prophet^{sa} and elaborately explained the timings of these five compulsory prayers.²

The physical form and figure of the Islāmic prayers established by divine command begins in a standing position, where the worshipper folds his hands at the breast, and stands before God in respect. After this is the bowing position, which is the second level of God's greatness and man's humility, where the worshipper leaves the standing position and humbly bows before his creator and master. The third position is that of prostration, which proceeds after an intermediate standing position, where the worshipper falling to the ground, places his forehead before God in a state of extreme humility and meekness. Since this is a state of extreme humility and devotion, it is repeated twice after an interval, and this completes one *Rak'at*³ of the *Ṣalāt*. After this the second, third and fourth *Rak'at* are offered in the same manner. At the end, the worshipper sits in a kneeling position on the back of his heels, which is like the position of an intimate and satisfied courtier, and this brings the prayer to its completion. In every position of the *Ṣalāt*, in other words, during the standing, bowing, prostration and sitting position, separate words, which are in

1 Banī Isrā'īl (17:79)

2 Ṣaḥīḥ Bukhārī, Kitābu Mawāqīṭiṣ-Ṣalāt, Bābu Mawāqīṭiṣ-Ṣalāti wa Faḍlihā, Ḥadīth No. 521

3 One cycle of the prayer (Publishers)

accordance to that particular state composed of *Du'ā*,¹ *Tahmīd*,² and *Tasbīh*,³ etc., have been prescribed. However, in addition to the already prescribed words, permission has also been given that during the *Ṣalāt*, a worshipper may offer *Du'ā*, *Tahmīd*, and *Tasbīh*, etc., in one's native tongue as deemed appropriate.⁴ With the intent of maintaining unity in its form, the restriction has also been set that regardless of where a Muslim may be, the *Ṣalāt* be offered in the direction of the Ka'bah.⁵ Moreover, with the exception of an uncontrollable constraint, it is also necessary that all the Muslims in one town, village, or city, gather in a mosque at the appointed times. If there is no mosque, they should gather at another place and offer their *Ṣalāt* in the following of one leader, so that the bonding of their collective lives, grows stronger day by day instead of scattering. In order to develop a state of pleasure in *Ṣalāt*, and to be presented in the court of Allāh whilst in a state of purity, it has also been ordered that Muslims perform ablution, that is, wash the face, hands, and feet, prior to arriving for the *Ṣalāt*.⁶ In Islāmic methodology, this deed is referred to as *Wuḍū*,⁷ which for the purpose of *Ṣalāt* is equivalent to taking a bath.

Therefore, with the *Mi'rāj*, the greatest pillar in Islāmic worship was established and the systematic observance of the five daily prayers came into existence. It is mentioned in *Ḥadīth* that the *Ṣalāt* is a believer's *Mi'rāj*, where one is presented before God and speaks to Him. What doubt is there in the fact that if the *Ṣalāt* is observed with all of its conditions, along with heart-felt concentration, then it contains the best means in which to acquire the nearness of God the Almighty. The human body and spirit naturally possess such connection and harmony, that even the minutest alteration in any one of them impresses a deep impact on the other. For example, if the body sustains pain, the spirit immediately becomes restless. Moreover, if the spirit sustains grief, it immediately affects the body, and such conditions begin to develop in the body, as are expressed in the form of bodily pain. If the spirit is content, signs of delight and smiling, etc., are expressed by the body, and if the spirit is grieved, the body immediately begins to exhibit signs of displeasure.

1 Prayer or Invocations (Publishers)

2 Expressing thanks to Allāh (Publishers)

3 Glorification of Allāh (Publishers)

4 *Kashti-e-Nūh*, By Ḥaḍrat Mirzā Ghulām Aḥmad^{as} (The Promised Messiah & Mahdi), Rūḥānī Khazā'in, Volume 19, p. 69

5 Al-Baqarah (2:145)

6 Al-Mā'idah (5:7)

7 Ablution (Publishers)

Therefore, the body and spirit possess a natural relationship and harmony, due to which, both of them deeply accept the influence of the other. In the Islāmic law, with remarkable wisdom, a physical form of worship has been suggested such as contains the natural quality of developing a state of devotion and humility in the human spirit. Therefore, it is for this very purpose that the positions of standing, bowing, prostrating and sitting have been employed, so that the human spirit also develops spiritual states that are in appropriation to their corresponding physical states. Moreover, the words of *Du'ā*, *Tahmīd*, and *Tasbīh* which have been prescribed for each position have also been enjoined as per its corresponding spiritual state, the purpose of which is to develop that state within the soul. For example, in a state of prostration an individual places his forehead on the ground. Since this is an extreme state of devotion and humility, the words to be uttered during the prostration, *سُبْحَانَ رَبِّيَ الْأَعْلَى* (My Lord, who is the greatest and most high, is pure of all defects, and pure of all weaknesses) are most appropriate to express the greatness and superiority of God the Almighty. This way, the human soul is made to feel that the One before Whom I am prostrating is so great and magnificent, that before Him, my position is that I remain fallen in extreme devotion and humility. As soon as this realization is spurred, the human soul begins to rise in its nearness to God. It is impossible that the heart of an individual feel no spiritual alteration, in a concentrated state of prostration. However, as for those who offer their prayers as a mere custom, and the concentration of their heart is non-existent, undoubtedly, even after performing the actions of *Ṣalāt*, their spirits emerge empty. For there is no life in their action, and a lifeless action cannot bring about any alteration whatsoever.

Therefore, there is no doubt in the fact that the true *Mi'rāj* of a believer is the *Ṣalāt*, and the more the Muslims take pride in this blessed worship, the less it is. Indeed, no worship of any other religion can stand before the Muslim *Ṣalāt*, because therein even the minutest states of the body and spirit have been taken into account, which are necessary for devotion, and cannot be found anywhere else. Furthermore, the order in which the different positions of *Ṣalāt* have been sequenced are also in complete accord with human nature. The first position is that of *Qiyām*¹, in which a believer enters the royal court of God the Almighty, hands tied upon his breast. After this comes the *Rukū*². This

1 Standing (Publishers)

2 Bowing (Publishers)

represents a middle-state of devotion and humility, between the *Qiyām* and *Sajdah*¹. Subsequent to this is the *Sajdah*, in which the human spirit helplessly falls to the ground before its Creator and Master, with a realization of his magnificent and perfect attributes. In the very end is the *Qa'dah*,² which is a state of tranquility after the *Sajdah*, in which, after passing through the stages of devotion and humiliation, an individual enters the content servants of God the Almighty. After this, the worshipper faces right, then left, and giving greetings of peace completes the *Ṣalāt*, which is an indication that now he should spread the message of peace, which he has acquired from his Lord to the rest of the people. In addition to this, there is no idle position in the *Ṣalāt*. An appropriate *Du'ā*, *Tahmīd*, or *Tasbīh*, etc., has been prescribed for every position, so that along with the physical states of the body and inner concentration of the heart, these blessed phrases may produce a true illustration of devotion, humility and begging. For in comparison to this perfect and complete worship, what value does the singing and dancing of other religions, or the uttering of empty words whilst standing or sitting in an unnatural position hold? Then, in order to give the Islāmic worship a unified form, it has established one very important condition, that all the Muslims of one area should offer their *Ṣalāt* behind one *Imām* in orderly rows, facing towards the Ka'bah. Moreover, in a secondary manner, this daily gathering five times a day has also opened the door to other benefits of unity as well. Therefore, from the *Wuḍū* to its conclusion, the *Ṣalāt* is an extraordinarily blessed worship, in comparison to which no other worship can be fathomed for the acquisition of the nearness of God and for purity of the heart. Furthermore, the obligation of the five daily prayers during the night and day, also possesses an exceptional means for the protection of one's spirituality and spiritual invigoration, which indeed, cannot be found in any other religion.

Does Islāmic Worship Overly Stress Upon Apparent Figure and Form?

Some people object that Islām has excessively stressed apparent form (figure and outwardly appearance) in its various kinds of worship, and without it, has believed them to be incomplete. Moreover, that significant importance has not been given to the actual issue, i.e., the state of one's heart, which is

1 Prostration (Publishers)

2 Sitting (Publishers)

the true spirit of worship. As a matter of fact, some go so far as to say that since the actual essence of worship is the spirit, there is no need to employ an apparent form or figure to it and the concentration of one's heart should suffice. Moreover, that by appointing an apparent form to worship, and then by excessively stressing it, Islām has erased the actual essence. These are the allegations that are being leveled against Islāmic forms of worship, but if one contemplates further, this objection is completely useless and empty. In other words, not only is the notion incorrect, that since worship is the concentration of one's heart, there is no need for any form (apparent figure and outward appearance). It is also incorrect to assert that whilst excessively stressing apparent form and figure in its worship, Islām has not given any attention to the actual essence. Both of these notions are proven to be categorically false and without foundation in light of Islāmic teachings.

First we take up the allegation that: is it necessary to employ a physical figure and form in the act of worship or not? It should be understood that the notion suggesting that since the actual relationship of worship is with a state of heart, and for this reason there is no need for an apparent form (figure and outwardly appearance), is a completely ignorant and foolish idea. Firstly, if the body is a creation of God, then it is also responsible to partake in the worship of God, and to consider it exempt or excluded from the worship of its Creator and Master, is not lawful in any way. The human body, all of its organs and all of their associated faculties, are the creation of God. Therefore, on account of its being a creation of God, if the obligation of worship is levied upon the soul, then there is no reason for the body to remain exempt. This is why Allāh the Exalted states in the Holy Qur'ān that:

وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ

*Meaning, "A true Muslim is one who spends out of all the faculties and powers, which God has bestowed upon him, whether they be physical or spiritual, material or immaterial, and offers our due right from among all those things which we have endowed upon him."*¹

Hence, Islām does not teach that worship is only due upon the soul, and that the body is free from responsibility. Rather, in the spirit of Islāmic teachings, both the body and soul must fulfill this duty, and rationality also

dictates the same.

Secondly, the established reality is that every soul (or spirit) requires a body of some kind, or an apparent form, because no soul can remain alive without a body. Furthermore, any individual who attempts to keep the soul alive without a body, indeed, promptly loses the soul as well. For example, courtesy and respect to elders and officers is entirely an inner state, but can anyone uphold the spirit of this sentiment without apparent or physical adherence? Not at all! Most definitely, if someone claims that I can uphold emotions of courtesy and respect towards my elders and officers whilst acting freely and carelessly before them, as I do before my coeval friends or dear ones, etc, then this claim shall be erroneous and false. Quickly bereaving the spirit of courtesy and respect, such an individual will be left empty handed. In actuality, under the precepts of human nature, there is such a deep connection and profound relationship between the body and soul that one can never be separated from the other. Moreover, both of these things continue to influence one another under a strange but wise law. For example, if an individual emulates weeping in pain, he will begin to sense that, along with this physical alteration, a state of grief and pain shall begin to develop in his heart as well. Similarly, if someone with a grief-stricken heart is given an atmosphere of laughter in the apparent, the grief of his heart shall begin to transform into feelings of happiness. Hence, the prescription of body, or physical form, figure and outwardly appearance is also necessary because the body and soul are patched together in an inseparable state. Without the inclusion of a body, the spirit of worship cannot be kept alive at all; rather, it weakens moment by moment until it dies. This is why we see that in every system of the world, a body is appointed for every spirit. Moreover, it is strange that the very people, who object to the Islāmic ways of worship, have themselves surpassed others in this so-called 'superficial worship'. Therefore, we see that the foundation of the European and American system, and the entirety of its society and civilization, is based on apparent form and judicial law. Indeed, the emphasis that is put on apparent form in Western countries cannot be seen anywhere else. For example, it is necessary for a subordinate to respect his officer, and it is also obvious, that in reality, respect is merely a heart-felt sentiment, but no Western sovereignty finds satisfaction in the fact that its citizens should merely feel respect for their officers in their hearts, and that is all. Rather, for this purpose, in every government of Europe and America, there are countless

rules which have been appointed. For the respect of officers, subordinates have been bound by hundreds of apparent restrictions, because in worldly affairs, these people acknowledge more so than others, that the spirit of an emotion cannot be upheld without an apparent form. Then there is no reason why this natural law should be disregarded in religious affairs. Therefore, not only is it necessary to involve the body in worship because it is also a creation of God, and it is also obliged to worship its Creator, but also because the salvation of the internal soul is not possible without physical and bodily restrictions. The second allegation is that Islām has overly stressed physical figure and form in its worship, and has not paid sufficient attention to the spirit of worship, which is the actual essence. As such, this allegation is also completely erroneous and baseless, because as mentioned above, while including the body in worship, although Islām has prescribed an apparent form to worship, since the soul commands precedence to the body, it is for this reason that Islām has given real attention to the soul. Quite the contrary, the emphasis which Islām has put on the spirit of worship cannot be found in any other religion. Therefore, with regards to the *Ṣalāt*, which is greater than all forms of worship in Islām, Allāh the Exalted has stated the following:

فَوَيْلٌ لِّلْمُصَلِّينَ ۚ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ۚ الَّذِينَ هُمْ يُرَآءُونَ ۚ وَ
يَمْنَعُونَ الْمَاعُونَ ۝

Meaning, “Ruined are those who are ignorant to the actual purpose of their prayer. They perform an action which is seen by the people, but it is empty of spirit. They are holding fast to the shell, but the kernel, which the shell is meant to hold and protect has been lost to them.”¹

In this Qur’ānic verse, the clarity, force and impressive manner in which the philosophy of Islāmic worship has been mentioned, requires no further explanation. It is our claim that no other religion can present a superior teaching. In such brief and plain words a gist of this extremely important and remarkably broad issue is presented, that truly, no further elaboration is required. We have presented this verse merely as an example, but the Islāmic law is full of such examples that by the eternal law of human nature, although worship requires a body, the actual essence is the spirit, without which, a body

cannot be considered living. For example, with regards to sacrifice, Allāh the Exalted states:

وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ لَكُمْ فِيهَا حَيْرٌ ۖ فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافَّ ۚ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٧﴾ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ ۚ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَكُمْ ۚ وَبَشِّرِ الْمُحْسِنِينَ ﴿٧٨﴾

Meaning, “We have made the animals of sacrifice a means by which you may recognize your God, and have placed much good and blessing in them for you. When you tie them for sacrifice, mention the name of Allāh. And when they fall down dead on their sides, eat thereof and feed the needy and the poor. We have subjected these animals to you so that you may be thankful. But remember that the flesh and blood of these animals does not reach God, rather, that which reaches God is the spirit of your righteousness, with which you offer this sacrifice. Thus that you may glorify God for that which he has appointed. And O Messenger! Give glad tidings to those who worship in this manner.”¹

Similarly, many sayings of the Holy Prophet^{sa} have been narrated in Ḥadīth in which he has expounded that in actuality, the true purpose of Islāmic worship is the spirit. Therefore, with regards to fasting, the Holy Prophet^{sa} states:

مَنْ لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ

Meaning, “He who fasts but does not refrain from falsehood and deceit, and acts as such, should remember that Allāh does not require his hunger or thirst. Meaning, in such a case, his fasting is not a fast at all, rather, he remains hungry and thirsty uselessly, for which he shall receive no reward.”²

1 Al-Ḥajj (22:37-38)

2 Mishkātul-Maṣābiḥ, Kitābuṣ-Ṣaum, Bābu Tanzihis-Ṣaum, Al-Faṣlul-Awwal, Ḥadīth No. 1999, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2003)

It does not stop here, rather, in its various types of worship, Islām has given such teachings where the principle that in worship the actual element is the spirit, has been taken into account practically. For example, with regards to the prescribed prayer, Islām instructs that it should be offered whilst facing the Ka'bah. However, in such circumstances where it is difficult to face the Ka'bah, for example if someone is in a mode of transport and the direction of that transport is uncontrollable, or if the direction of the Ka'bah cannot be deciphered due to clouds, etc., in such cases, Islām instructs that wherever the mode of transport is facing, or whichever direction one believes that the Ka'bah is, the *Ṣalāt* should be offered in that direction. For example, the positions of *Qiyām*, *Ruku'*, *Sajdah* and *Qa'dah* have been declared compulsory during the *Ṣalāt*. However, if due to a bodily ailment, one cannot stand or there is some other disability, it is permitted that the *Ṣalāt* be offered whilst sitting. If one cannot even sit, then the *Ṣalāt* can be offered lying down. The same principle is applied to other forms of worship as well. In other words, wherever the spirit of worship and its body begin to conflict with one another due to temporary circumstances, and both cannot be fulfilled simultaneously, Islām orders that the body should be left and the spirit be adopted. This is practical evidence that in Islām, the spirit has been declared the actual purpose of worship and the body has been kept merely for its apparent participation and for the salvation of the soul – this is the intent. Hence, the allegation that by involving the body, Islām has effaced the spirit, or that by putting excessive emphasis on the body, the spirit has been weakened, is completely erroneous and baseless. Rather, in this regard, Islāmic teachings present such a superior, moderate, and attractive model which is not only above all objections, but no other religion can present its likeness. Then, as we have alluded to above, for the purpose of its worship, Islām has prescribed such positions, as no superior manner in which to keep the spirit of worship alive and progressive can be fathomed.

War between the Roman and Persian Empires and the Prophecy of the Holy Prophet^{sa}

Prior to the advent of Islām and in the early era of Islām the two most powerful and largest empires among the civilized world were the Persian and Roman empires. Both of these empires were situated near Arabia. The empire of Persia was located in the North-east of Arabia and the Roman empire in the North-west. Since the borders of both these empires met, at times there would

be war and conflict. Even in the era we are alluding to now, both these empires were at war. Persia had gained dominance over Rome and had seized many of its valuable regions. As such, Persia would continue dominating Rome.¹ Since the Quraish were idol worshippers and the religion of Persia was also quite similar, for this reason, the Quriash were very pleased with Persia's victories. However, the Muslim sentiments were with Rome, which was Christian. On account of their being Christian, they were also *Ahl-e-Kitāb* and due to their relation to the Messiah, were closer to the Muslims than were the idolatrous and fire-worshipping nations. In such circumstances, after receiving knowledge from Allāh the Exalted, the Holy Prophet^{sa} prophesized that although currently, Rome is being dominated by Persia, in a few years time, it shall defeat Persia, and on that day the believers shall rejoice.² Upon hearing this prophecy, the Muslims, among whom the name of Ḥaḍrat Abū Bakr^{ra} has been recorded in particular, began to openly announce in Makkah that our God has told us that Rome shall soon defeat Persia. The Quraish responded that if this is true, then come and let us place a wager on it. Until that time, since wagers had not yet been prohibited in Islām, Ḥaḍrat Abū Bakr^{ra} accepted. Terms were set between Ḥaḍrat Abū Bakr^{ra} and the chieftains of the Quraish on a few camels and an appointed time of six years. However, when the Holy Prophet^{sa} received news of this, he said:

“To appoint a time of six years is wrong. Allāh the Exalted has used the words بضع سنين with regards to the appointed time, which, in the spirit of Arabic idiom, is used to denote a time period of three to nine years.”

This instance is during the era in which the Holy Prophet^{sa} still resided in Makkah and had not yet migrated. After this, within the appointed time frame, the war took a turn, and within a short time-frame, Rome defeated Persia and reacquired the entirety of its land. This took place after the migration.³ Sir William Muir has mentioned this occurrence in his book as follows:

“It was while the career of Persian conquest was yet unchecked, that Mahomet,

1 Chambers' Encyclopedia, Under the name 'Heraclius', p. 321, Vol. 5, Edition (1872)

2 Ar-Rūm (30:3-5)

3 * Sunan At-Tirmidhī, Kitābūt-Tafsīr, Bābu Wa min Sūratir-Rūm, Ḥadīth No. 3193

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 406, Dhikrul-Uṣārā bi-Badrin, Muwassasatu Sha'bān, Beirut

* Chambers' Encyclopedia, Under the name 'Heraclius', p. 321, Vol. 5, Edition (1872)

* Chambers' Encyclopedia, Under 'Byzantine Empire', p. 470, Vol. 2, Edition (1872)

in the 30th Sūra, uttered this sagacious augury:-

The GREEKS have been smitten

In the neighboring coasts;

*But, after their defeat, they shall again be
victorious,*

And, in that day, the Believers shall rejoice

In the aid of GOD.

*He aideth whom He chooseth; the GLORIOUS, the
MERCIFUL*

*It is the promise of GOD, who changeth not His
promise; but the Greater part of mankind know it
not*

And the prophecy, as we have seen, was justified by the event.”¹

Preaching Islām to the Tribes of Arabia

A brief note relevant to tribal visits has been mentioned above. Prophets are never disappointed, but at that time, the state of Makkah apparently seemed very disappointing. The Quraish were growing in their enmity and persecution day by day. In the current state of affairs, apparently, there seemed to be no hope of their becoming Muslim. On the other hand, the journey of the Holy Prophet^{sa} to Ṭā'if, presently, did not spur any anticipation with relevance to this city either. Witnessing such a state, the Holy Prophet^{sa} began to turn his attention further towards the other tribes of Arabia. As such, since the most effective way in which to preach to these tribes was at the occasion of Ḥajj at Makkah and Minā and during the days of the *Ashhur-e-Ḥurum* at the carnivals of 'Ukāẓ, Majinnah, and Dhul-Majāz, for this reason the Holy Prophet^{sa} began to use these occasions to his advantage, more so than before. He began to visit other tribes very frequently. At times, Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat 'Alī^{ra} or Zaid bin Ḥārithah^{ra} would also accompany the Holy Prophet^{sa}, but as mentioned earlier, the Quraish began to create hindrances in this as well. Abū Lahab, who was the paternal uncle of the Holy Prophet^{sa}, made it his routine that wherever the Holy Prophet^{sa} would go, he would follow behind, and when the Holy Prophet^{sa} would begin his address, Abū Lahab would make noise and say, “Listen to him not! For he has abandoned his religion, and wishes to ruin your

1 Life of 'Mahomet', By Sir William Muir, pp. 122-123, Reprint of the 1894 Ed., Published by Voice of India New Delhi

faith as well.”¹ When people would see that his own relatives are rejecting him, they would also deny the Holy Prophet^{sa} as well,² and at times would also laugh and mock at him. In addition to Abū Lahab, on many occasions, Abū Jahl would also endeavor to make others suspicious of the Holy Prophet^{sa}. Therefore, one companion narrates that:

At one instance, when I had not yet become Muslim, Abū Jahl was behind the Holy Prophet^{sa} and would throw filth upon the Holy Prophet^{sa} saying, “O People! Do not be lured into his trickery. He wishes to turn you from the worship of Lāt and ‘Uzzā”³

At one occasion the Holy Prophet^{sa} went to the encampment of ‘Āmir bin Ṣa’sah. Luckily, at that time there was no one of the Quraish with the Holy Prophet^{sa}. The Holy Prophet^{sa} preached the message of unity to him and invited him to assist in the cause of Islām. When the Holy Prophet^{sa} had completed his address, a man named Baḥīrah bin Farās said, “By God, if I could get a hand on this man, I can defeat the whole of Arabia.” Then he addressed the Holy Prophet^{sa} and said, “Alright, tell me, if we assist you and you become victorious over your opposition, then after you, what share will there be for us in your rule?” The Holy Prophet^{sa} said, “The issue of rule is in the hands of Allāh the Exalted, he bestows it as He wishes.” He responded, “Charming indeed! We put ourselves before the whole of Arabia and its consequent rule is taken by someone else? Be gone, we do not need you.”⁴ Therefore, the Holy Prophet^{sa} visited various tribes and invited the Banū ‘Āmir bin Ṣa’sah, the Banū Maḥārib, Fazārah, Ghassān, Murrah, Ḥanīfah, Sulaim, ‘Abs, Kindah, Kalb, Ḥārith, ‘Udhrah and Ḥudārimah, etc., tribes to Islām, but they all refused.⁵ The Banū Ḥanīfah were the most vehement in their refusal, who were the residents of Yamāmah.⁶ The chieftain of this tribe was Musailimah Kadhdhāb,

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 303, ‘Arḍu Rasūlillāhi^{sa} Nafsaḥū ‘alal-Qabā’il, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 103, Dhikru Du’ā’i Rasūlillāhi^{sa} Qabā’ilal-‘Arabi fil-Mawāsīm, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

3 Musnad Imām Aḥmad bin Ḥanbal, Volume 5, p. 680, Ḥadīthū Shaikhim-min Banī Mālik bin Kinānah, Ḥadīth No. 16720, Beirut (1998)

4 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 304, ‘Arḍu Rasūlillāhi^{sa} Nafsaḥū ‘alal-Qabā’il, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

5 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 104, Dhikru Du’ā’i Rasūlillāhi^{sa} Qabā’ilal-‘Arabi fil-Mawāsīm, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

6 As-Sīratun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 304, ‘Arḍu Rasūlillāhi^{sa} Nafsaḥū ‘alal-Qabā’il, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

who was a claimant to prophethood in the final era of the Holy Prophet^{sa}. The visits of the Holy Prophet^{sa} to various tribes, presents an astonishing illustration. The King of both worlds, in whose name latter Muslim rulers (the mention of whom would make the world tremble) would step down from their thrones, goes to the pavilions of the Bedouin chieftains of Arabian tribes, and knocking on every single pavilion, he presents them with the message of the Creator of this world and the next. In persistence, he humbly appeals that this is for your benefit, take it. But every door is closed upon him, and he hears the voice 'Be gone, there is no place for you here' from every single pavilion. This servant then picks up his holy bale of wealth and starts off in the direction of another pavilion.

In any case, now the Islāmic outlook was dark from all four sides. The Quraish were bloodthirsty enemies of Islām and always remained concerned as to how it could be annihilated. The people of Ṭā'if showered the Holy Prophet^{sa} with stones upon his mentioning Islām, and the other tribes of Arabia had outright rejected him. Therefore, in terms of apparent means, Islām was in a state of:

نہ جائے ماندن نہ پائے رفتن¹

But Islām was a religion sent by God, and it was He who had promised its victory, and during this era as well, promises were being made for its assistance and succour. Rather, it is interesting to note that in the divine revelation of this era, the forthcoming success and triumph of Islām was being illustrated in very powerful and awe-inspiring words. Furthermore, prophecies of the imminent failures and ruin of the enemies of Islām were being announced to the world. The Quraish would hear this and impetuously laugh, but the God of all the worlds was about to show these sights, and something was soon to be shown from the veil of the unseen. Therefore, suddenly the bank of Yathrab broke and fell, and the water of the Islāmic spring, which until this time continued to strike its own corners due to a barrier in all four directions, vigorously gushed forth. However, before we describe its circumstances, it seems necessary to write about Yathrab and the people of Yathrab in brief, so that it becomes easier to comprehend their relevant occurrences.

1 A Persian phrase used to indicate complete helplessness and literally translates as, 'No place to remain, no feet to leave.' (Publishers)

IX

Exile

IX

Exile

Yathrab and the People of Yathrab

To the north of Makkah at a distance of approximately 250 miles there is a city called Madīnah. Today, the entire world is aware of it because our master, the Holy Prophet^{sa} spent the last ten years of his life there. The Holy Prophet^{sa} passed away here and it is here that his blessed tomb is situated. In the beginning, it also remained the centre of the Islāmic Caliphate. However, prior to Islām, this city was unheard of and its name was Yathrab. After the migration, since it became the home of the Messenger of Allāh, it became renowned as *Madīnatur-Rasūl*,¹ which gradually was reduced to Madīnah. Prior to Islām the population of Yathrab was religiously divided into two parts: Judaism and Idolatry. The Jews were then further divided into three tribes: the Banū Qainuqā', Banū Naḍīr and the Banū Qurayḍah. The Idolaters also had two branches named the Aus and the Khazraj. It was this very Aus and Khazraj, who after accepting Islām and giving protection to the Holy Prophet^{sa} were honoured with the appellation of 'Anṣār'. Prior to Islām, the Aus and the Khazraj would generally remain at war. Therefore, even in the era that we are discussing now, preparations for a dangerous war were under way, known as the Battle of Bu'āth. Many great chieftains of the Aus and Khazraj were killed in this war.

Since the Jewish people possessed superiority over these Idolaters in terms of knowledge and religion, and were generally ahead in wealth

and power as well, for this reason, the Jews commanded a special influence over them. This was to the extent that if an Idolater did not have any male children, he would vow that if a male child is born to me, I shall make my first baby boy a Jew.¹ Due to their living with the Jews, the Aus and the Khazraj became somewhat aware of the divine scriptures and prophetic dispensation. Moreover, in the spirit of divine scriptures, since the Jews were awaiting a prophet in those days, news of this had also reached the Aus and the Khazraj. The Jews would say to them that a prophet is soon to be commissioned. Upon his advent, by supporting him, we shall annihilate the infidels and idolaters. He shall establish a powerful sovereignty, and by following him, we shall become powerful, so on and so forth.²

Islām in Yathrab

During the *Ashhur-e-Ḥurum*, as per his custom, while the Holy Prophet was visiting tribes, he found that a renowned man from Yathrab, Suwaid bin Ṣāmit was staying in Makkah. Suwaid was a famous man from Madinah, who on account of his courage, generosity, and other qualities was called '*Kāmil*'; he was also a poet. Ascertaining his whereabouts, the Holy Prophet^{sa} reached his encampment, and invited him to Islām. He said, "*I also possess a special book named Mujallah Luqmān.*" The Holy Prophet^{sa} responded, "*Let me hear a portion of it as well,*" upon which he recited a portion of this scripture. The Holy Prophet^{sa} praised it saying, "*There are good things in it, but the book which I possess is extraordinarily exalted and sublime.*" As such, the Holy Prophet^{sa} recited a portion of the Holy Qur'ān to him. When the Holy Prophet^{sa} finished, he said, "*Indeed, this is a very good book.*" Although he did not become a Muslim, he completely agreed with the Holy Prophet^{sa} and did not reject him. Alas, after his return to Madinah he did not receive much respite, and was killed in a conflict. This is prior to the Battle of Bu'āth.⁴ After that, during the same era, that is, prior to the Battle of Bu'āth, the Holy Prophet^{sa} was visiting tribes during the occasion

1 Jāmi'ul-Bayān 'an Ta'wīlī Āyatil-Qur'ānīl-Ma'rūf - Tafsīruṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 3, p. 20, Tafsīru Sūratil-Baqarah, Under verse no. 257, Dāru Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (2001)

2 As-Siratun-Nabawiyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 306, Bad'u Islāmīl-Anṣār, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 The Complete (Publishers)

4 Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 244-256, Bābu Dhikrīl-Khabrī 'ammā kāna min Amri Nabīyillāhī^{sa} 'inda Ibtidā'illāhī Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

of Ḥajj, when he suddenly spotted a few men. These people were from the Aus tribe, and had come to seek help from the Quraish against their idolatrous rivals, the Khazraj. This occurrence is also prior to the Battle of Bu'āth, thus, their seeking assistance, was a part of their preparations of war. The Holy Prophet^{sa} went to them and invited them to Islām. Upon hearing his address, a young man named Iyās could not restrain himself and said, “By God, to which this man (Muḥammad^{sa}) calls us, is greater than that for which we have come here.” But the chieftain of that group took a handful of pebbles and threw them at his face, saying, “Be quiet! We have not come here for this purpose!” and in this manner the matter was disposed of. However, it is written that when Iyās returned to his homeland and was about to die, the words of the *Kalimah* were upon his tongue.¹

Sometime afterwards, when the Battle of Bu'āth had taken place, in *Rajab 11 Nabawī*,² the Holy Prophet^{sa} happened to meet the people of Yathrab once again. When the Holy Prophet inquired as to their genealogy, he found that they belonged to the Khazraj, and had come from Yathrab. In an extremely loving tone, the Holy Prophet^{sa} said to them, “Can you people listen to a few things I have to say?” They said, “Yes, what do you say?” The Holy Prophet^{sa} took a seat and invited them to Islām, recited a few verses of the Holy Qur’ān and informed them of his mission. These people looked at each other and said, “This is our opportunity, lest the Jews excel us,” and saying this, they all became Muslim. These were six people, whose names are as follows:

1. Abū 'Umāmah As'ad bin Zurārah^{ra} who was from the Banū Najjār, and was the very first in his affirmation.
2. 'Auf bin Ḥārith^{ra} who was also from the Banū Najjār, which was the tribe of the maternal kindred of 'Abdul-Muṭṭalib, the grandfather of the Holy Prophet.
3. Rāfi' bin Mālīk^{ra} who was from the Banū Zariq. On this occasion, the Holy Prophet^{sa} bestowed the entirety of the Holy Qur’ān to him, which had been revealed thus far.³

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 306, Islāmu Iyās bin Mu'adh wa Qiṣṣatu Abil-Ḥaisar, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, p. 77, Dhikru 'Ardil-Muṣṭfā^{sa} Nafsahū 'alal-Qabā'ili wa Wufūdil-Anṣār, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Prior to this, in the acceptance of Ḥaḍrat 'Umar^{ra}, similar mention was made. In the same context, this is a second instance, which categorically proves that the Holy Qur’ān was continuously brought into writing as it was revealed. (Author)

4. Qutbah bin 'Āmir^{ra} who was from the Banī Salamah.
5. 'Uqbah bin 'Āmir^{ra} who was from the Banī Ḥarām.
6. Jābir bin 'Abdullāh bin Rummān^{ra} who was from the Banī 'Ubaidah.

After this, these people took leave of the Holy Prophet^{sa} and upon their departure, said:

“We have been greatly weakened by civil war, and there are many disagreements between us. We shall go to Yathrab and preach Islām to our brothers. How remarkable would it be that Allāh the Exalted may gather us again through you. Then we shall be fit to assist you in every way.”

Therefore, these people left, and due to them, Islām began to find popularity in Yathrab.¹

First Bai'at at 'Aqabah – 12 Nabawī

This year was spent in Makkah by the Holy Prophet^{sa} in concern and anticipation for the people of Yathrab with regards to their physical means. The Holy Prophet^{sa} would often think, 'Let us see the outcome of these six converts, and if there are any signs of success in Yathrab or not?' For the Muslims as well, with respect to physical means, this era was one of concern and anticipation. They saw that the leaders of Makkah and the chieftains of Ṭā'if had sternly rejected the mission of the Holy Prophet^{sa}, and one by one, the various tribes of Arabia had also put a stamp on their condemnation. A ray of hope began to shine in Madīnah, but who could figure that this ray of light could stand before storms of affliction and torture, against the cyclones of hardship? On the other hand, the cruelties of the Makkans were growing day by day, for they understood well that now was the time to erase Islām. But even in this delicate era (such as a more vulnerable era had not befallen Islām), the Holy Prophet^{sa} and his companions stood in their place like a firm mountain. At times, the determination and steadfastness of the Holy Prophet^{sa} would even

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* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 307-308, Bad'u Islāmīl-Anṣār, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 245-246, Bābu Dhikrīl-Khabri 'ammā kāna min Amri Nabīyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 72-78, Dhikru 'Arḍil-Muṣṭfā^{sa} Nafsahū 'alal-Qabā'ili wa Wufūdil-Anṣār, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

put his enemies to astonishment, after all, what kind of inner-strength does this man possess? For nothing seems to move him from his place. Rather, in that era, the words of the Holy Prophet^{sa} especially possessed a kind of power and awe, and in these fierce storms, the Holy Prophet^{sa} would become even more audacious. On one side, if this sight astonished the Quraish, on the other, it also made their hearts tremble. With regards to these days, Sir William Muir writes:

“Moḥammad thus holding his people at bay; waiting in the still expectation of victory; to outward appearance defenceless, and with his little band as it were in the lion’s mouth; yet trusting in His Almighty power whose Messenger he believed himself to be, resolute and unmoved; presents a spectacle of sublimity paralleled only by such scenes in the Sacred Records as that of the prophet of Israel when he complained to his master, ‘I, even I only, am left.’ Nay, the spectacle is in one point of view even more amazing...It is this which brings if possible into still bolder prominence the marvellous self-possession and enthusiasm which sustained Moḥammad on his course. ‘Say unto the Unbelievers.’ Such was the reiterated message from on high, ‘Work ye in your place. Wait in expectation; WE too in expectancy are waiting.’”¹

Therefore, this was a vulnerable era for Islām, in that there was no expectancy from the Makkans. But a ray of hope was developing in Madīnah, and the Holy Prophet^{sa} keenly had his eyes set in that direction. Would Madīnah also reject the Holy Prophet^{sa} like Makkah and Ṭā’if, or did it hold a different destiny? Therefore, when the occasion of Ḥajj came the Holy Prophet^{sa} very avidly left his home and reached ‘Aqabah, near Minā, and looked here and there. Suddenly, the Holy Prophet^{sa} noticed a small group of the people of Yathrab, who immediately recognized the Holy Prophet^{sa}. They came forward and met the Holy Prophet^{sa} with extreme love and sincerity. This time there were twelve people, among whom five were converts of the previous year and seven were new. They belonged to both the Aus and the Khazraj.

There names are as follows:

1 Life of ‘Mahomet’, By Sir William Muir, p. 126, Reprint of the 1894 Ed., Published by Voice of India New Delhi (Publishers)

1	Abū 'Umāmah As'ad bin Zurārah	These five companions of the Holy Prophet ^{sa} were among the converts of the previous year.	
2	'Auf bin Ḥārith		
3	Rāfi' bin Mālik		
4	Qutbah bin 'Āmir		
5	'Uqbah bin 'Āmir		
6	Mu'ādh bin Ḥārith	Banī Najjār	The Khazraj
7	Dhakwān bin 'Abdi Qais	Banū Zariq	The Khazraj
8	Abū 'Abdur-Raḥmān Yazīd bin Tha'labah	Banī Balī	Ally of the Khazraj
9	'Ubādah bin Ṣāmit	Banī 'Auf	The Khazraj
10	'Abbās bin 'Ubādah bin Naḍlah	Banī Sālim	The Khazraj
11	Abul-Haitham bin Tayyihān	Banī 'Abdil-Ashhal	The Aus
12	'Uwaim bin Sā'idah	Banī 'Amr bin 'Auf	The Aus

The Holy Prophet^{sa} met these people separately in a valley. They informed him as to the state of affairs in Yathrab and this time they all took *Bai'at* at his hand. This *Bai'at* served as a foundation stone for Islām in Madīnah. Since *Jihād* of the sword had not yet been ordained, the Holy Prophet^{sa} took *Bai'at* only in the words in which he would take *Bai'at* from the women after *Jihād* (by the sword) was obligated. In other words, 'We shall believe in one God, shall not associate partners with God, shall not steal, shall not commit adultery or fornication, shall abstain from murder, shall not defame anyone, and shall obey you [the Holy Prophet^{sa}] in everything good.' After *Bai'at*, the Holy Prophet^{sa} said:

"If you remain true to this pledge in honesty and steadfastness then you shall receive paradise. But if you show weakness then your matter is with Allāh the Exalted, for He shall do what He wills."

In history, this *Bai'at* is renowned as '*The First Bai'at at 'Aqabah*', because the place where this *Bai'at* was taken was called 'Aqabah, which is situated between Makkah and Minā. The literal meaning of 'Aqabah is an elevated mountainous pass.

Whilst departing from Makkah, these twelve new Muslim converts requested, "*Please send an Islāmic tutor with us, who can teach us Islām and can preach Islām to our idolatrous brothers as well.*" The Holy Prophet^{sa} sent Muṣ'ab bin 'Umair^{ra}, a very devout young man from the 'Abdud-Dār tribe along with them. An Islāmic preacher was referred to as a *Qārī* or *Muqri'* in those days, because the majority of their work was to recite the Holy Qur'ān, as this was the best method of preaching. As such, Muṣ'ab^{ra} was also renowned by the name *Muqri'* in Yathrab.²

Popularity of Islām in Yathrab

When he arrived to Madīnah, Muṣ'ab bin 'Umair^{ra} stayed at the home of As'ad bin Zurārah^{ra}, who was the first Muslim of Madīnah, and was a very devout and influential leader. His home was transformed into a preaching centre and Muṣ'ab^{ra} began to perform his duties with full attention. Since the Muslims of Madīnah lived a collective life, and Madīnah was comparatively more peaceful, upon the proposal of As'ad bin Zurārah^{ra}, the Holy Prophet^{sa} instructed Muṣ'ab bin 'Umair^{ra} to begin offering the *Jumu'ah Prayer*,³ and in this way the Muslims began their life as a unified community. The blessings of Allāh were such as it was not long before the religion of Islām began to find popularity in every home of Madīnah. The Aus and the Khazraj began to accept Islām very rapidly. In some cases, the entirety of a tribe would accept Islām in one day. Thus, the Banū 'Abdil-Ashhal tribe also accepted Islām in this manner, and became Muslim at once. This was a very distinct branch of the *Anṣār* tribe known as the Aus, and the chieftain of this tribe was named Sa'd bin Mu'ādh. Not only was he the chieftain of the 'Abdul-Ashhal tribe, but he was the leader of the entire Aus tribe as well. When Islām began to find popularity in Madīnah, Sa'd bin Mu'ādh disliked it, and endeavoured to stop it, but he was closely related to As'ad bin

1 Reader or Elocutionist (Publishers)

2 * *As-Sīratun-Nabawiyyah*, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 310, Al-'Aqabatil-Ūlū wa Muṣ'ab bin 'Umair, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* *Tārikhuṭ-Ṭabarī*, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 247, Bābu Dhikril-Khabri 'ammā kāna min Amri Nabiyyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

3 The Friday Prayer (Publishers)

Zurārah^{ra}. Both of them were cousins, and As'ad had become Muslim. For this reason Sa'd bin Mu'adh would not approach him personally so as to prevent a dispute. As such, he said to another one of his relatives, Usaid bin Al-Huḍair, *"I am somewhat embarrassed to say anything due to As'ad bin Zurārah, but you go and stop Muṣ'ab from spreading this irreligiousness. Tell As'ad as well that this way of life is not right."* Usaid was from the revered chieftains of the 'Abdul-Ashhal tribe, and his father had remained the leader of the entire Aus tribe during the Battle of Bu'āth. After Sa'd bin Mu'adh, Usaid bin Al-Huḍair possessed significant influence within his tribe. Therefore, upon the encouragement of Sa'd, he went to Muṣ'ab bin 'Umair^{ra} and As'ad bin Zurārah. He addressed Muṣ'ab^{ra} in a tone of anger, saying, *"Why do you make our people irreligious? Abstain from this or the outcome shall not be pleasant!"* Before Muṣ'ab^{ra} could answer, Asa'd^{ra} softly told Muṣ'ab^{ra}, *"He is a very powerful chieftain of his tribe, speak to him very sympathetically and lovingly."* Therefore, Muṣ'ab^{ra} addressed him in a very respectful and loving tone, and said, *"Do not be angry, rather be so kind as to sit and listen to what we have to say with a cool heart, then you may formulate your opinion."* Usaid found this to be a logical proposition and sat down. Muṣ'ab^{ra} recited the Holy Qur'ān to him and enlightened him of Islāmic teachings very benevolently. Usaid was so moved that he accepted Islām right away, and said, *"There is such a man behind me that if he converts, our entire tribe will accept Islām, wait here, I shall send him."* After this Usaid^{ra} left, and by some excuse, he sent Sa'd bin Mu'adh to Muṣ'ab bin 'Umair^{ra} and As'ad bin Zurārah^{ra}. Sa'd bin Mu'adh came and furiously said to As'ad bin Zurārah^{ra}, *"Look here Asa'd, indeed, you are misusing your family relations and this is not right."* Upon this, in the same manner as before, Muṣ'ab^{ra} tenderly and lovingly cooled him down and said, *"Take a seat here and listen to what I have to say. If then, there is something objectionable, you may reject it."* Sa'd responded, *"Alright, this appeal seems to be rational."* Resting his spear, he took a seat, and in the same manner, Muṣ'ab^{ra} recited the Holy Qur'ān to him and expounded Islāmic principles in his very attractive manner. It was not long before this idol also submitted. Therefore, as per the custom, Sa'd bathed and recited the *Kalimah Shahādah*. After this, Sa'd bin Mu'adh^{ra} and Usaid bin Al-Huḍair^{ra} went to their tribesmen and Sa'd^{ra} inquired of them in a particular Arabian manner, *"O Banī 'Abdul-Ashhal, how do you find me?"* They all answered in unison, *"You are our leader and the son of our leader. We have full trust in you."* Sa'd^{ra} responded, *"Then I have nothing to do with you until you believe in Allāh and His Messenger."* After this, Sa'd^{ra} explained the principles of Islām to them, and evening had not yet

come, before the entire tribe had converted to Islām. Sa'd^{ra} and Usaid^{ra} broke the idols that belonged to their people with their own hands.¹

Sa'd bin Mu'adh^{ra} and Usaid bin Al-Ḥudair^{ra} who accepted Islām that day, are counted amongst the most eminent of companions and among the Anṣār undoubtedly, they possess a magnificent status. In particular, Sa'd bin Mu'adh^{ra} received a position amongst the Anṣār as did Ḥaḍrat Abū Bakr^{ra} amongst the Muhājirīn² of Makkah. This young man turned out to be extremely sincere, remarkably loyal, and an exceptionally devoted lover of Islām and the founder of Islām. Since he was also the chieftain of his tribe, he was extraordinarily intelligent as well. He acquired such a position in Islām which was not only distinctive, nay, the most distinctive companions of the Holy Prophet^{sa} acquired. No doubt, upon his early demise, the words of the Holy Prophet^{sa} that, "*Upon the demise of Sa'd even the throne of the Gracious God has come into motion,*" was based on a very deep reality.³

Therefore, in this manner, Islām began to spread throughout the Aus and the Khazraj very rapidly. The Jews would look to this sight in terror. In their hearts they would say, God knows what is about to happen.

These were the delightful occurrences in Madīnah, which took place after the first Bai'at at 'Aqabah, but on the other hand, in Makkah, this year was one of extreme difficulty and hardship for the Holy Prophet^{sa} and the Muslims. The Quraish continued to intensify their cruelties. When they found out about the state of affairs in Madīnah, the fire of their animosity was further enflamed. They began to inflict even greater cruelties and for the helpless Muslims, their lives became even more difficult to bear.

Second Bai'at at 'Aqabah – 13 Nabawī

The following year, that is, Dhul-Ḥijjah of 13 Nabawī, on the occasion of Ḥajj many hundreds of people from the Aus and the Khazraj came to Makkah. Among them, there were seventy such people who had either become Muslim or now desired to become Muslims, and came to Makkah in order to meet the Holy Prophet^{sa}. Muṣ'ab bin 'Umair^{ra} was also among them. Muṣ'ab's^{ra} mother was alive, and although she was an idolatress, loved him very much. When she was informed of his coming, she sent word that, "*First come and meet me, then go*

1 As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 311-312, Awwalu Jumu'atin Uqīmat bil-Madīnah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 The Muslims of Makkah who immigrated to Madīnah (Publishers)

3 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Manāqibi Sa'd bin Mu'adh^{ra}, Ḥadīth No. 3803

elsewhere.” Muṣ‘ab^{ra} responded, “I have not yet met the Holy Prophet^{sa}, I shall come to you once I have met him.” Therefore, he presented himself before the Holy Prophet^{sa} first, and briefed him on key issues, then visited his mother. She was very upset. When she saw him, she began to weep and complain. Muṣ‘ab^{ra} said, “Mother! I tell you something wonderful which is very beneficial for you, and shall put an end to every disagreement.” She inquired, “What is that?” Muṣ‘ab^{ra} quietly responded, “This, that you forsake idol worship and become a Muslim, and believe in the Holy Prophet^{sa}.” She was a firm idolatress, and as soon as she heard this, she began to put up a commotion saying, “I swear by the stars that I shall never enter your religion,” and signalled her relatives to capture Muṣ‘ab^{ra}, but he escaped.¹

The Holy Prophet^{sa} had been informed of the arrival of the Anṣār by Muṣ‘ab^{ra}, and a few of them had also met the Holy Prophet^{sa} personally. On this occasion, since a collective and private meeting was necessary, after the rites of Ḥajj, the middle dates of the month of Dhul-Ḥijjah were set for this purpose. On that day near the middle of the night, all these people were to come and meet the Holy Prophet^{sa} in the same valley as last year, so that a private meeting could be held in peace and complete attention. The Holy Prophet^{sa} ordered the Anṣār that, “Do not come as a group, but arrive in pairs of one or two to the valley at the appointed time. Do not wake the sleeping and do not wait for the absent.”² Therefore, when the appointed date arrived, during the night, when about a third of the night had passed, the Holy Prophet^{sa} left his home. He took his uncle ‘Abbās along with him, who was still an idolater, but loved the Holy Prophet^{sa} and was a chieftain of the Hāshim dynasty. Both of them reached this valley, and it was not long before the Anṣār began to arrive in pairs of one and two. These were seventy souls from the Aus and the Khazraj. In the very beginning, ‘Abbās began the discourse saying:

“O party of the Khazraj!³ Muḥammad^[sa] is revered and beloved within his dynasty. To this day, his dynasty has always remained responsible for his protection, and in times of danger has always come forward. But now, Muḥammad^[sa] intends to leave his homeland and reside with you. As such, if

- 1 * Usdul-Ghābah
- * Al-Fā’iqū fi Gharibil-Ḥadīth, By Maḥmūd bin ‘Umar Az-Zimakhsharī, Volume 3, p. 265, Ḥarful-Mīm, Beirut (1996) (Publishers)
- 2 Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 106, Dhikru ‘Aqabatil-Ākhirati wa humus-Sab’ūnalladhina Bāya’ū Rasūlallāhi^{sa}, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)
- 3 The people of Arabia refer to both the Aus and Khazraj by the name ‘Khazraj’ alone. (Author)

you wish to take him, you must protect him in every way, and will have to face every enemy. If you are prepared for this, then well and good, otherwise give a forthright answer, for true speech is good."

Al-Barā' bin Ma'rūr^{ra}, an aged and influential man from the tribe of the Anṣār, said:

"Abbās, we have heard your address, but we would like to hear the Holy Prophet^{sa} from his own blessed tongue, that he may expound the responsibility which he wishes to put upon us."

Upon this, the Holy Prophet^{sa} recited a few verses from the Holy Qur'ān and described the teachings of Islām in a brief address. Whilst alluding to Huqūqullāh and Huqūqul-'Ibād, the Holy Prophet^{sa} said, *"With regards to myself, all I desire is that, just as you protect your dear ones and your kindred, if need be, you deal with me in the same manner."* When the Holy Prophet^{sa} had completed his address, as per the custom of Arabia, Al-Barā' bin Ma'rūr^{ra} took the hand of the Holy Prophet^{sa} into his own, and said, *"O Messenger of Allāh! We swear by the God Who has sent you with truth that we shall protect you with our lives, for we have been raised under the shadows of swords and..."* he had not yet completed his statement, when Abul-Haitham bin Tayyihān^{ra}, who has been mentioned above, interjected and said:

"O Messenger of Allāh! We have had long relations with the Jews. By supporting you, they shall be severed. May it not happen that when Allāh grants you victory, you leave us and return to your homeland, and we are left with nothing."

The Holy Prophet^{sa} laughed and said, *"Nay, Nay! That shall not happen. For your blood shall be mine, your friends shall be my friends and your enemies shall be my enemies."* Upon this, 'Abbās bin 'Ubādah Anṣārī^{ra} looked to his companions and said, *"O People! Do you understand the purpose of this treaty and pledge? This means that you should prepare yourselves to confront everyone, no matter who they may be, and should be ready to offer any sacrifice."* The people said, *"Yes, we understand, but O Messenger of Allāh! What shall we receive in exchange for this?"* The Holy Prophet^{sa} said, *"You will receive the paradise of Allāh, which is the greatest of all His rewards."* Everyone said, *"We agree to this bargain. O Messenger of Allāh, extend your hand."*

The Holy Prophet^{sa} brought forth his blessed hand, and this group of seventy devotees were sold at the hand of the Holy Prophet^{sa} in a defensive pact.¹ The name of this Bai'at is 'The Second Bai'at at 'Aqabah'.

When the Bai'at had taken place, the Holy Prophet^{sa} said:

"Moses^{as} appointed twelve chiefs among his people who served as their supervisors and protectors. I also wish to appoint twelve chiefs from among you who shall be your supervisors and your protectors. They shall be like the disciples of Jesus^{as} unto me, and they shall be answerable to me regarding the people. As such, propose the names of worthy men before me."

Therefore, twelve men were proposed, who the Holy Prophet^{sa} approved,² and appointing each as a supervisor to one tribe, he explained to them their duties. For some tribes, the Holy Prophet^{sa} appointed two chiefs. In any case, the names of these twelve chiefs are as follows:

1	As'ad bin Zurārah ^{ra}	He has been mentioned above. He was from the Banū Najjār dynasty of the Khazraj tribe, to which the Holy Prophet ^{sa} was also related. In Yathrab, the commencement of the Friday Prayer began at his hand. He was among the most earnest of devotees, and after the migration, he passed away prior to the Battle of Badr.
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1 * Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 250-251, Bābu Dhikrīl-Khabrī 'ammā kāna min Amrī Nabīyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 315-316, Amrul-'Aqabatith-Thāniyyah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 * As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, p. 316, Asmā'un-Nuqabā'il-Ithna 'Ashar....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 107, Dhikru 'Aqabatil-Ākhirati wa Humus-Sab'ūnalladhīna Bāya'ū Rasūlallāhi^{sa}, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 250, Bābu Dhikrīl-Khabrī 'ammā kāna min Amrī Nabīyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, p. 87, Dhikru 'Arḍil-Muṣṭfā^{sa} Nafsahū 'alal-Qabā'ili wa Wufūdil-Anṣār, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

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2	Usaid bin Al-Ḥuḍair ^{ra}	He has been mentioned above. He was from the Banū 'Abdil-Ashhal of the Aus tribe. In the Battle of Bu'āth, his father was the leader of the Aus. Usaid ^{ra} was exceptionally sincere and remarkably wise. Ḥaḍrat 'Ā'ishah ^{ra} would say, <i>"Among the Anṣār, there are three people, such as there are none who match their eminence, i.e.) Usaid bin Al-Ḥuḍair, Sa'd bin Mu'ādh and 'Abbād bin Bishr."</i> There is no doubt that Usaid ^{ra} was a very illustrious companion indeed. Ḥaḍrat Abū Bakr ^{ra} greatly respected Usaid ^{ra} . He passed away in the reign of Ḥaḍrat 'Umar ^{ra} .
3	Abul-Haitham Mālik bin Tayyihān ^{ra}	He has also been mentioned above. He was among the allies of the Banī 'Abdil-Ashhal. In the Battle of Ṣaffīn, he fought in support of Ḥaḍrat 'Alī ^{ra} and received martyrdom.
4	Sa'd bin 'Ubādah ^{ra}	He was from the Banū Sā'idah dynasty of the Khazraj tribe and was the chieftain of the entire Khazraj tribe. In the blessed era of the Holy Prophet ^{sa} , he was counted among the very most eminent of the Anṣār. So much so that after the demise of the Holy Prophet ^{sa} , some of the Anṣār held him worthy of caliphate, due to which he fell to trial in the question of Ḥaḍrat Abū Bakr's ^{ra} caliphate. He passed away in the reign of Ḥaḍrat 'Umar ^{ra} .
5	Al-Barā' bin Ma'rūr ^{ra}	He was from the Banū Salamah dynasty of the Khazraj tribe. He was a very aged and venerable man. He passed away prior to the migration.
6	'Abdullāh bin Rawāḥah ^{ra}	He was from the Banū Ḥārith dynasty of the Khazraj tribe. He was among the famous poets of Madīnah, and the most earnest of devotees. During the Battle of Mu'tah, which took place in the era of the Holy Prophet ^{sa} , after the martyrdom of Ḥaḍrat Ja'far bin Abī Ṭālib ^{ra} , he became the commander in chief and was martyred in battle.
7	'Ubādah bin Ṣāmit ^{ra}	He was from the Banū 'Auf dynasty of the Khazraj tribe, and was counted among the scholarly companions of the Holy Prophet ^{sa} . Many <i>Aḥādith</i> have been narrated by him. He passed away in

		the caliphate of Ḥaḍrat ‘Uthmān ^{ra} .
8	Sa’d bin Ar-Rabi ^{ra}	He was from the Banū Tha’labah dynasty of the Khazraj tribe. He was a very sincere and eminent companion of the Holy Prophet ^{sa} . Ḥaḍrat Abū Bakr ^{ra} looked to him in great reverence. He was martyred in the Battle of Uḥud.
9	Rāfi’ bin Mālīk ^{ra}	He has been mentioned above. He was from the Banī Zariq dynasty of the Khazraj tribe. When he accepted Islām the Holy Prophet ^{sa} endowed him with all the Qur’ānic chapters which had been revealed until then. He was martyred in the Battle of Uḥud.
10	‘Abdullāh bin ‘Amr ^{ra}	He was from the Banū Salamah dynasty of the Khazraj tribe. He was martyred during the Battle of Uḥud. Upon his martyrdom, the Holy Prophet ^{sa} consoled his son saying, <i>“Allāh the Exalted spoke to your father directly and in His happiness, asked him, ‘O My Servant! Ask Me what you wish.’ Your father said, ‘O My Creator and Master! My only desire is this, that I may be given life again, so that I may sacrifice it in the cause of Islām once more.’ He replied, ‘We surely would have done it, but We have already decided that no man who has passed on in the world shall be returned to it.”</i> Regarding Abdullāh bin ‘Amr it has also been narrated that 46 years after the Battle of Uḥud, due to the danger of a flood, it was proposed that his grave be dug in order to relocate him. At that time it was found that his body was safe and sound, just as when it was first buried.
11	Sa’d bin Khaithamah ^{ra}	He was from the Banū Ḥārithah dynasty of the Aus tribe. He was martyred in the battle of Badr. When he set off to leave Madīnah for the Battle of Badr, his father said, <i>“From the two of us, one should remain behind at home, and since I desire to accompany the Holy Prophet^{sa} you should stay home.”</i> But he insisted otherwise. Finally it was proposed that a ballot be used to draw a conclusion in this matter. As such, in this ballot, his name was chosen. He left with the Holy Prophet ^{sa} and was martyred in that very battle.

12	Mundhir bin 'Amr ^{ra}	He was from the Banū Sā'idah dynasty of the Khazraj tribe, and was a man of ascetic disposition. He was martyred at Bi'r Ma'ūnah. ¹
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When the chiefs had been appointed, 'Abbās bin 'Abdul-Muṭṭalib who was the paternal uncle of the Holy Prophet^{sa} reminded the Anṣār to tread wisely and cautiously, for spies of the Quraish have their eyes set in every direction; may news of this meeting not leak out and cause further problems. He was perhaps still reminding, when in the middle of the night from atop the valley, the sound of a miscreant was heard saying, "O Quraish! Are you aware that here [God-forbid] Mudhammad and the rest of his apostates are making vows and pledges against you?" This voice startled everyone but the Holy Prophet^{sa} remained completely calm and said, "Now you people should return to your dwellings just as you arrived, in pairs of one and two." 'Abbās bin Naḍlah Anṣārī^{ra} said, "O Messenger of Allāh, we fear no one. If you were to order, we shall attack the Quraish at dawn and give them a taste of their cruelties." "Nay, Nay!" said the Holy Prophet^{sa}, "For I have not yet received permission to fight. Do this much - quietly return to your pavilions," upon which everyone silently dispersed from the valley in pairs of one and two. The Holy Prophet^{sa} also returned to Makkah with his paternal uncle 'Abbās. Since the Quraish had already found out that a secret meeting was held at night, the next morning, they reached the encampment of the people of Yathrab and said:

"We have had an old relationship and we do not desire in the least that these relations be tainted. But we have heard that last night, you had a secret mutual agreement with Muḥammad^[sa], what is this all about?"

Since the idolatrous people of the Aus and the Khazraj were completely unaware of this, they were extremely bewildered and outright denied the occurrence of such a meeting. 'Abdullāh bin Ubaiyy bin Sulūl, who later became the leader of the hypocrites of Madīnah, was also among that group. He said, "This can never happen. How is it possible that the people of Madīnah agree to such a significant issue and I remain unaware of it?" Thus, the suspicion of the Quraish was dispelled and they returned back. A short time thereafter, the Anṣār left for Yathrab, but after their departure, the Quraish somehow received an affirmation that

the people of Yathrab did in fact have a pledge and agreement with the Holy Prophet^{sa}. Upon this, a few men chased the people of Yathrab. The caravan had left, but for some reason, Sa'd bin 'Ubādah was left behind. These people brought him back and assaulted him on the stony streets of Makkah. They dragged him here and there by the hair on his head. Finally, when Jabir bin Muṭ'im and Ḥārith bin Ḥarb who knew Sa'd, received news of this, they saved him from the cruel Quraish.¹

Migration to Yathrab

The Holy Prophet^{sa} was shown a vision that one day he would have to leave Makkah and migrate to another place, and along with this, he was also shown the place of his migration, which was a place of orchards and springs. The full interpretation of this vision had not yet revealed itself to the Holy Prophet^{sa}, and prior to an explanation, a prophet can also be mistaken in his interpretation of a situation. It is due to this reason that the Holy Prophet^{sa} said:

ذَهَبَ وَهْلِي إِلَى أَنَّهُا الْيَمَامَةُ أَوْ حَجْرٌ فَإِذَا هِيَ مَدِينَةٌ يَثْرَبُ

Meaning, “My thought led me to believe that this place would be Yamāmah or Ḥajar (which are two verdant places), but it turned out to be Yathrab.”²

As such, when Islām began to find popularity in Yathrab, it was then that the Holy Prophet^{sa} understood that his place of migration would be Yathrab, and not Yamāmah or Ḥajar. After the meeting with the Anṣār had taken place and they had returned after a Bai'at was taken in a defensive treaty and pact, the Holy Prophet^{sa} instructed the Muslims that, “All of those who are able, should migrate to Yathrab.” Therefore, after a short time period, despite the many obstructions setup by the Quraish, a majority of the Muslims migrated,

1 * Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa'd, Volume 1, p. 107, Dhikru 'Aqabatil-Ākhirati wa Humus-Sab'ūnalladhina Bāya'ū Rasūlallāhi^{sa}, Dārul-Iḥyā'it-Turāthil-'Arabī, Beirut, Lebanon, First Edition (1996)

* Tārikhuṭ-Ṭabarī, By Abū Ja'far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 252, Bābu Dhikril-Khabri 'ammā kāna min Amri Nabīyyillāhi^{sa} 'inda Ibtidā'illāhi Ta'ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawīyyah, By Abū Muḥammad 'Abdul-Malik bin Hishām, pp. 319-320, Asmā'un-Nuqabā'il-Ithna 'Ashar....., Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2001)

2 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabī^{sa}

and many homes in Makkah were abandoned. Finally, only the Holy Prophet^{sa}, Ḥaḍrat Abū Bakr^{ra}, Ḥaḍrat ‘Alī^{ra}, their families, or those weak people who were unable to migrate, or those who the Quraish prohibited from leaving, were left behind. All of these *Muhājirīn* stayed as guests in various homes belonging to the *Anṣār* in Madīnah, and remained as such until the Holy Prophet^{sa} himself arrived to Madīnah and separate homes could gradually be arranged for the *Muhājirīn*. The people of Madīnah, who are referred to as the ‘*Anṣār*’ on account of their helping and giving protection to the *Muhājirīn* of the Holy Prophet^{sa}, welcomed the *Muhājirīn* very passionately and treated them greater than their own brothers. As such, when the Holy Prophet^{sa} migrated to Madīnah, he found all the *Muhājirīn* full of praise for the *Anṣār*.¹

The Prophet of God the Almighty in the Outfit of an Immigrant

Now we come to that magnificent occurrence through which a new era began in Islām, that is, the departure of the Holy Prophet^{sa} from his beloved homeland and migration to Yathrab. The Islāmic Year, known as *Hijrī*, begun from this very revolutionary date.

When all the Muslims had migrated to Madīnah, due to their previous actions, the Quraish suspected that the exile of all the Muslims in this way will surely bring about progress. In addition to this, they were also furious that this ‘prey’ had slipped their hands. Therefore, in their own manner, they thought that such a plan should be employed as will expunge this dispensation once and for all, so that retaliation to their cruelties no longer remains a possibility. The Holy Prophet^{sa} was still in Makkah awaiting the permission of Allāh the Exalted to migrate. The Makkans thought of this as a perfect opportunity, that all the Muslims have left and Muḥammad^[sa] is as if all alone without support. Therefore, they thought, such a plan should be devised as puts an end to his life. As such, with this thought, they gathered in their national place

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 332, 339, Bābu Dhikrīl-Muhājirīna ilal-Madīnah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001) - (A summary)

* Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 89-93, Bābu Hijratil-Muṣṭafā wa Aṣḥābihi ilal-Madīnah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996) - (A summary)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 320, Dhikru Hijratil-Aṣḥābi ilal-Madīnah, Muwassasatu Sha‘bān, Beirut

of consultation, that is, the *Dārun-Nadwah*, and began to deliberate as to what should be done. There were approximately 100 men of the Quraish who partook in this deliberation and ‘Satan’ in the person of an aged man named Najdī Sheikh was also included. After the discussion on the current state of affairs, in the final stages of this deliberation, the following dialogue took place:

An individual: Tie Muḥammad with iron chains and lock him up in a room that he may stay there until death overtakes him.

Sheikh Najdī: This idea is not appropriate, because when Muḥammad’s relatives and followers find out about this, they will surely attack and free him. Then this dispute will progress even further.

Another individual: Exile Muḥammad. For if he is far from sight and leaves our city, then what do we care as to where he goes and what he does? At least our city will find deliverance from this disorder.

Sheikh Najdī: Have you not witnessed the sweet tongue, eloquent and enchanting speech of Muḥammad? If he leaves unharmed, then know well that some other tribe of Arabia will be lured into his deceit and will sweep forth against you and there shall be nothing you can do about it.

Hence, for some time, these mutual discussions continued and someone suggested one thing, while another suggested something else. Finally Abū Jahl bin Hishām said:

Abū Jahl: My opinion is that one young man should be selected from every tribe of the Quraish each, and they should be given swords. Then these people should attack Muḥammad together as one man, and murder him. In this manner, his blood shall be distributed throughout all the tribes of the Quraish, and the Banū ‘Abdi Manāf will not have the courage to fight all the people. They will have no choice but to accept his blood-money. As such, we shall pay that.

Sheikh Najdī: If there is a proposal, it is of this man, for all else is rubbish. If you wish to do something, then do as this man proposes.

Therefore, everyone agreed to this proposition.¹

The Holy Qur'ān has alluded to their consultation in the following words:

وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يَخْرِجُوكَ
وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٦١﴾

“And remember the time when the disbelievers plotted against thee that they might imprison thee or kill thee or expel thee from thy homeland². And they planned and Allāh also planned, and Allāh is the Best of planners.”³

Here, these people finished deliberations to taint their filthy hands with the blood of the Holy Prophet^{sa}, and there, through Gabriel^{as}, Allāh the Exalted informed His prophet of their evil intentions, and permitted him migration to Yathrab. He was instructed not to spend the following night in Makkah.⁴

Upon receiving this news, the Holy Prophet^{sa} left his home. These were summer days and afternoon time. Ḥaḍrat ‘Ā’ishah^{ra} states that *“It was a custom that the Holy Prophet^{sa} would come to visit Ḥaḍrat Abū Bakr^{ra} at our home in the morning or evening time.”⁵* That day since the Holy Prophet^{sa} came at an odd time and in a state where he had covered his head with a mantle, Ḥaḍrat Abū Bakr^{ra} said, *“It seems that there is something unusual about this day.”* The Holy Prophet^{sa}

1 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, pp. 341-342, Hijratur-Rasūl, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 254-255, Bābu Dhikrīl-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* Aṭ-Ṭabaqātul-Kubrā, By Muḥammad bin Sa’d, Volume 1, p. 109, Dhikru Khurūji Rasūlillāhi^{sa} wa Abī Bakrīn^{ra} ilal-Madīnati li-Hijratin, Dārul-Iḥyā’it-Turāthil-‘Arabī, Beirut, Lebanon, First Edition (1996)

2 This case [i.e., of expulsion] has been mentioned last, because practically, this is what transpired in the end. (Author)

3 Al-Anfāl (8:31)

4 * As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 342, Bābu Hijratir-Rasūl^{sa}, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

* Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 255, Bābu Dhikrīl-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

5 Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, pp. 256-257, Bābu Dhikrīl-Khabri ‘ammā kāna min Amri Nabīyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

sought permission, entered the home, and said, “If there is a stranger here, please ask him to leave for a moment.” Abū Bakr^{ra} responded, “O Messenger of Allāh, these are your house-folk,” he said, “I have been granted permission to migrate.” Ḥaḍrat Abū Bakr^{ra}, who was in anticipation of this day and night, immediately said, *اَلصُّحْبَةُ يَا رَسُوْلَ اللهِ* in other words, “O Messenger of Allāh will you take me along?” “Yes” he answered.¹ Ḥaḍrat ‘Ā’ishah^{ra} says, “Until that day I had never seen a man cry in joy. But now I saw that as soon as the Holy Prophet^{sa} said ‘Yes’, Ḥaḍrat Abū Bakr^{ra} began to shed tears.”² Then he said to the Holy Prophet^{sa}, “O Messenger of Allāh! In preparation of migration I have nourished two camels by feeding them the leaves of an acacia tree. Please accept one of them.” The Holy Prophet^{sa} said, “Indeed I shall, but for a price.” Abū Bakr^{ra} accepted, but in reluctance, and preparations for the migration began. Ḥaḍrat ‘Ā’ishah^{ra} states that:

*“We quickly prepared the necessities of travel, and packed some food in a vessel made of hide. Then my sister Asmā’ took her girdle, or the ribbons tied on her back, and cut them into two pieces. She tied one piece to the food vessel, and one to the water vessel. For this reason, she is referred to as Dhātun-Niṭāqain or ‘the possessor of two girdles’”.*³

Following thereafter, the Holy Prophet^{sa} returned home, after his settlement with Ḥaḍrat Abū Bakr^{ra} to leave Makkah that very night and to take refuge in the Cave of Thaur.

Commencement of the Journey of Migration and the Pursuit of the Quraish

In the darkness of the night, the cruel Quraish from various tribes had besieged the home of the Holy Prophet^{sa} with their bloodthirsty intentions. They were waiting for dawn, or for the Holy Prophet^{sa} to come out of his

1 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabī^{sa} wa Aṣḥābiḥi ilal-Madīnah, Ḥadīth No. 3905

2 * Tārikhuṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 257, Bābu Dhikr-il-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sīratun-Nabawiyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 343, Bābu Hijratir-Rasūl, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

3 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabī^{sa} wa Aṣḥābiḥi ilal-Madīnah, Ḥadīth No. 3905

* Ṣaḥīḥ Bukhārī, Kitābul-Aṭ’imah, Bābul-Muraqqiqi wal-Ukuli ‘alal-Khawāni was-Safarah, Ḥadīth No. 5388

home, so as to launch a sudden assault and assassinate him. Various trusts belonging to the infidels were still with the Holy Prophet^{sa}, for despite their extreme enmity, many people would often entrust their belongings to the Holy Prophet^{sa} on account of his truthfulness and trustworthiness.¹ Therefore, the Holy Prophet^{sa} explained the accounts of these trusts to Ḥaḍrat ‘Alī^{ra}, and instructed him not to leave Makkah until these trusts were returned. Then he instructed, “*You lie on my bed,*” and assured him that no harm would come to him. He lied down and the Holy Prophet^{sa} covered him with his red-coloured mantle. After this, the Holy Prophet^{sa} invoked the name of Allāh, and left his home. At that time, the besiegers were present in front of the Holy Prophet^{sa}’s door. However, since they did not anticipate that the Holy Prophet^{sa} would leave his home so early in the night, at that time, they were in such a state of unawareness that the Holy Prophet^{sa} left right through their midst, leaving them in their ignorance, and they had not a clue. Now, the Holy Prophet^{sa} was silently, but quickly, passing through the streets of Makkah, and it was not long before he reached the outskirts of town and started towards the Cave of Thaur. The entire matter had been pre-settled with Ḥaḍrat Abū Bakr^{ra}, who also met the Holy Prophet^{sa} en-route. The Cave of Thaur, which is remembered as a sacred memorial, due to this very occurrence, is situated to the south of Makkah. In other words, to the other side of Madīnah, at a distance of about three miles atop a wild and abandoned mountain, the Cave of Thaur is situated at a substantial height. Its trail is also very difficult to cross. Arriving there, Ḥaḍrat Abū Bakr^{ra} squeezed in first and cleaned the area, and then the Holy Prophet^{sa} also entered.

On the other hand, the Quraish who had besieged the home of the Holy Prophet^{sa}, would peer through after short intervals, and upon seeing Ḥaḍrat ‘Alī^{ra} who was in fact lying in the place of the Holy Prophet^{sa}, they would find comfort. But the next morning, they found out that their prey had slipped their hands. Upon this, they frantically ran here and there, searched the streets of Makkah, looked in the homes of companions, but nothing was to be found. In their rage, they took hold of Ḥaḍrat ‘Alī^{ra} and beat him somewhat. They went to the home of Ḥaḍrat Abū Bakr^{ra} and began a commotion, and scolded his

1 * Tārikhūṭ-Ṭabarī, By Abū Ja’far Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 255, Bābu Dhikr-il-Khabri ‘ammā kāna min Amri Nabiyyillāhi^{sa} ‘inda Ibtidā’illāhi Ta’ālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

* As-Sirātun-Nabawīyyah, By Abū Muḥammad ‘Abdul-Malik bin Hishām, p. 343, Bābu Hijratir-Rasūl, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (2001)

daughter, but what was the use of all this?

Finally, an open announcement was made that whoever brings Muḥammad (peace and blessings of Allāh be upon him) back, dead or alive, shall be given a bounty of 100 camels. Therefore, longing for this reward, many people set out in all directions of Makkah. Even the chieftains of the Quraish set out behind the Holy Prophet^{sa}, and following clues, they precisely reached the mouth of the Cave of Thaur. Arriving here, their detectives said, *“That is it. The footsteps go no further. Therefore, either Muḥammad is hiding nearby, or he has flown to the heavens.”* Someone said, *“Go and check the inside of this cave as well,”* but someone else said:

“Alas! What logic is there in such an idea? Is it possible for an individual to hide in such a Cave? This is an extremely dark and dangerous place, and we have always looked upon it as such.”

It is also narrated that after the Holy Prophet^{sa} entered the cave, a spider spun a web on the tree which was located just at the entrance of the cave, and a pigeon made a nest and laid its eggs on the branch which was exactly in front of the cave. This narration is weak, but if something of this sort happened, it is not bewildering in the least. In some cases, a spider weaves a web over a vast area in just minutes, and it does not take long for a pigeon to make a nest and lay its eggs. Therefore, if, by His Divine power, God the Almighty made this happen for the protection of His messenger, it is not unbelievable. Rather, considering the situation at hand, it is completely plausible. In any case, no man from the Quraish went in, and all the people returned from here.¹

It is narrated that the Quraish reached so near that their feet could be seen from inside the cave, and their voices could be heard. At this instance, Ḥaḍrat Abū Bakr^{ra} apprehensively, but quietly, said to the Holy Prophet^{sa}, *“O Messenger of Allāh! The Quraish are so close that their feet can be seen. If they come forward even a little more, and snare in, they will be able to see us.”* The Holy Prophet^{sa} said:

1 * Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 126, Bābu Hijratil-Muṣṭafā wa Aṣḥābihi ilal-Madīnah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 329, Al-Faṣlul-Awwal fī Khurūjil-ḥaḍra ma’a Abī Bakrīn mim-Makkata ilal-Ghār, Muwassasatu Sha’bān, Beirut

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

Meaning, "Worry not, Allāh is with us"

Then he said:

وَمَا ظَنُّكَ يَا أَبَا بَكْرٍ بِإِثْنَيْنِ اللَّهُ ثَالِثُهُمَا

Meaning, "O Abū Bakr! What do you infer of those two individuals, the third of which is God."¹

In another narration is related that when the Quraish reached the mouth of the Cave, Ḥaḍrat Abū Bakr^{ra} became very worried. When the Holy Prophet^{sa} noticed his anxiety, he comforted him that there is nothing to worry about. At this, Ḥaḍrat Abū Bakr^{ra} said in a weeping tone:

إِنْ قُتِلْتُ فَأَنَا رَجُلٌ وَاحِدٌ وَإِنْ قُتِلْتَ أَنْتَ هَلَكَتِ الْأُمَّةُ

Meaning, "O Messenger of Allāh! If I am killed, I am merely one man. But if (God-forbid) you are harmed, then it is as if the entire community has been erased."²

Upon this, after receiving revelation from God, the Holy Prophet^{sa} responded in the following words:

لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا³

Meaning, "O Abū Bakr, do not worry at all, because Allāh is with us, and we are both under His Divine protection."³

In other words, 'You are worried for me, and in the passion of your sincerity, you feel no grief for your own life. However, at this time, not only is God the Almighty my protector, but yours as well, and He shall protect us from the evil

1 Ṣaḥīḥ Bukhārī, Kitābu Faḍā'ili Aṣḥābin-Nabiyyi^{sa}, Bābu Manāqibil-Muhājirīna wa Faḍlihim-minhum Abū Bakrīn 'Abdullāh bin Abī Quḥāfah, Ḥadīth No. 3652-3653

2 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 122-123, Bābu Hijratil-Muṣṭafā wa Aṣḥābihi ilal-Madinah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 At-Taubah (9:40)

of our enemy.’¹

Journey of Migration and the Pursuit of Surāqah bin Mālīk

Upon his departure, Ḥaḍrat Abū Bakr^{ra} instructed his son ‘Abdullāh, who was a very intelligent and clever young man, to be mindful of the movements of the Quraish and bring news to the Cave of Thaur on a daily basis. Therefore, what he would do is that as soon as night fell, he would reach the Cave of Thaur, spend the night there, and then early the next morning, he would return. The servant of Ḥaḍrat Abū Bakr^{ra}, named ‘Āmir bin Fuhairah^{ra} was given the duty to pasture sheep during the day and deliver their milk to them during the night. In this manner, the Holy Prophet^{sa} spent three days in the Cave of Thaur, and during this time, these arrangements continued. Then, when the Quraish subsided in their efforts of pursuit, on the third day, the Holy Prophet^{sa} came out of the Cave in the morning time.² This was a Monday and the date was 4 *Rabī‘ul-Awwal*, or according to the research of some historians, 1 *Rabī‘ul-Awwal* of 15 *Nabawī*, equivalent to the 12th of September 622 A.D.³ The Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} had appointed a man named ‘Abdullāh bin Ariqat from the Banī Ad-Dīl, who despite having relations with ‘Āṣ bin Wā’il, was trustworthy as a guide for a reasonable wage. This man was remarkably proficient in his field of expertise. The Holy Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} had entrusted their camels to him, and explained that after three nights, on the morning of the third day, to reach the Cave of Thaur with their camels.⁴ Therefore, as per the agreement, he reached there. This is a famous narration

- 1 This statement of the Holy Prophet^{sa}, which is also recorded in the Holy Qur’ān, is a statement of great grandeur, and it exhibits the high status of the Holy Prophet^{sa} which he possessed over Moses^{as}. During Pharaoh’s pursuit of Moses^{as}, when his people worried, Moses^{as} only said the words *وَأَنْ مَّعِيَ رَبِّي سَيَهْدِينِ*, meaning, “My God is with me, he shall arrange for my deliverance.” But the Holy Prophet^{sa} used the words *إِنَّ اللَّهَ مَعَنَا*, meaning, “My God is with me and my companion.” By viewing this statement in comparison, this greatly sheds light on the superior character of the Holy Prophet^{sa}, the high status of his companions and the comparatively greater treatment of God the Almighty towards the Holy Prophet^{sa}. (Author)
- 2 * Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} wa Aṣḥābihi ilal-Madinah, Ḥadīth No. 3905
- 3 * Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, pp. 101-102, Bābu Hijratil-Muṣṭafā wa Aṣḥābihi ilal-Madinah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)
- * Maḥmūd Pāshā Miṣrī
- * Taqwīmūt-Tārikhī, By ‘Abdul-Quddūs Hāshmi, p. 1, Idāra-e-Taḥqīqāt-e-Islāmī, Pakistan (1987) (Publishers)
- 4 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} wa Aṣḥābihi ilal-Madinah, Ḥadīth No. 3905

of Bukhārī, but historians write that the Holy Prophet^{sa} left during the night time, and this itself, is supported by another narration of Bukhārī.¹ Moreover, the idea that the Holy Prophet^{sa} departed at night seems to be the most believable notion as well. In any case, after he left the Cave, the Holy Prophet^{sa} mounted himself upon a camel which in light of various narrations, was named Al-Qaswā', while Ḥaḍrat Abū Bakr^{ra} and his servant, 'Āmir bin Fuhairah^{ra} mounted upon the other.² Upon his departure, the Holy Prophet^{sa} cast a final glance towards Makkah, and said in intense grief, "O city of Makkah! You are more beloved to me than all the places of the world, but your people have not allowed me to live here."³

At that time, Ḥaḍrat Abū Bakr^{ra} said, "These people have exiled their prophet. Indeed they shall be destroyed."⁴

Since there was still risk of being pursued, the Holy Prophet^{sa} and his companions left the usual route and started off towards Yathrab from an alternate route near the coast of the sea. They continued for almost one night and for some time the following day. The next day, during the afternoon, when the heat of the sun intensified, upon the request of Ḥaḍrat Abū Bakr^{ra}, the Holy Prophet^{sa} came to rest under the shadow of a large rock. During this time, Ḥaḍrat Abū Bakr^{ra} began to look here and there to ensure that no one was pursuing them. Ḥaḍrat Abū Bakr^{ra} noticed a Shepherd who had a few sheep and was bringing them towards that very rock for shade. Seeking permission for some milk, Ḥaḍrat Abū Bakr^{ra} had the Shepherd clean his hands and the udders of his sheep thoroughly, and asked him to yield some milk. Therefore, he yielded some milk in a vessel. Ḥaḍrat Abū Bakr^{ra} cooled it in water and brought it to the Holy Prophet^{sa}. At that time he had risen from sleep; as such, Ḥaḍrat Abū Bakr^{ra} presented the vessel of milk before the Holy Prophet^{sa}, who drank it.

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} wa Aṣḥābiḥi ilal-Madīnah, Ḥadīth No. 3917

2 * Tārikhul-Khamīs, By Ḥusain bin Muḥammad bin Ḥasan Dayār Bakrī, Volume 1, p. 330, Dhikru Khurūjihimā minal-Ghāri wa Khurūjihimā ilal-Madīnah, Muwassasatu Sha'bān, Beirut

* Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, p. 129, Bābu Hijratil-Muṣṭafā wa Aṣḥābiḥi ilal-Madīnah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

3 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, p. 108, Bābu Hijratil-Muṣṭafā wa Aṣḥābiḥi ilal-Madīnah, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

4 Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Volume 2, p. 218, Kitābul-Maghāzī, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996)

Ḥaḍrat Abū Bakr^{ra} narrates that, “By this, my disposition was delighted.” Following this, Ḥaḍrat Abū Bakr^{ra} said, “O Messenger of Allāh, the time of our departure has come.” “Yes,” said the Holy Prophet^{sa}, “let us move on!”

As such, the Holy Prophet^{sa} started off, but only a short time had passed when Ḥaḍrat Abū Bakr^{ra} noticed that a man was racing his horse in pursuit of them. Upon this, Ḥaḍrat Abū Bakr^{ra} worriedly said, “O Messenger of Allāh! A man pursues us.” The Holy Prophet^{sa} said, “Do not worry, Allāh is with us.”¹

This pursuant was Surāqah bin Mālik, who describes the tale of his pursuance in the following words:

When the Holy Prophet^{sa} left Makkah, the infidels of the Quraish announced that whosoever brings back the Holy Prophet^{sa} or Abū Bakr^{ra} dead or alive, shall be given such and such a bounty, and this announcement was given to us through their messengers as well. After this, one day, I was sitting in a gathering of my people, the Banū Mudlij,² when one man from the Quraish came to us and addressed me saying, “I have just seen two personages to the coast of the sea. I perceive that perhaps they are Muḥammad and his companions.” Surāqah says, I immediately figured that this must be them, but to brush it off (and acquire this honour for myself) I said, “They are such and such people who just passed us.” Shortly thereafter, I left that gathering, and came to my lady-servant and said, “Saddle my horse and take it to the rear of the home.” Then I took a spear and quietly left from the back of my home. I raced my horse until I neared Muḥammad^[sa] and his companions. At that time, my horse struck something and I fell to the ground. I quickly regained myself, and as per the way of the land, I took out my quiver to seek an omen by a throw of arrows. The omen turned out against my wish, but I ignored it (due to my enmity of Islām and greed for the bounty), and mounted myself again in pursuit. This time I reached so close that I could hear the voice of the Holy Prophet^{sa} (who at the time was reciting the Holy Qur’ān). At that time I saw that the Holy Prophet^{sa} did not even turn his face once, but Ḥaḍrat Abū Bakr^{ra} (in concern for the Holy Prophet^{sa}) would turn his face again and again. When I moved a bit closer, my horse struck something again, and this time its feet were driven into the sand, and I fell to the ground again. When I regained myself and saw the horse, its feet had been driven into the ground so deep that it could not hoist them out

1 Ṣaḥīḥ Bukhārī, Kitābu Faḍā’ili Aṣḥābin-Nabī^{sa}, Bābu Manāqibil-Muḥājirīna wa Faḍlihim-minhum Abū Bakrīn ‘Abdullāh bin Abī Quḥāfah, Ḥaḍīth No. 3652

2 A branch of the Banū Kinānah. (Author)

of the ground. Finally, with great difficulty it stood up, and due to its effort, I was surrounded by a cloud of dust. At that time, I sought an omen once again, but it turned out the same, upon which I relinquished my intention, and gave the Holy Prophet^{sa} and his companions a call of reconciliation. Upon this, they all waited, and I reached them astride my horse. This entire ordeal led me to believe that this man's star is prosperous and that in the end, the Holy Prophet^{sa} would be victorious. Therefore, in a gesture of peace, I said, 'Your people have set such and such a bounty for your assassination or capture, and people have planned such and such against you. I also came with the same intention, but now I shall return.' After this, I offered them some provisions, but they did not accept them, nor did they question me further. All they asked was that their whereabouts be kept secret. Following this, (with the conviction that the Holy Prophet^{sa} would someday acquire victory in this country) I requested him to prepare me a written declaration of peace. The Holy Prophet^{sa} instructed 'Āmir bin Fuhairah^{ra}, and on a piece of hide, he wrote me a declaration of peace.¹ After this, the Holy Prophet^{sa} and his companions continued forward.²

When Surāqah was about to return, the Holy Prophet^{sa} said, "What shall be your state when the bangles of the Chosroes shall be on your wrists?"³ Flabbergasted, Surāqah inquired, "Chosroes son of Hormizd, the Emperor of Iran?" "Yes" responded the Holy Prophet^{sa}. Surāqah's eyes were left wide open in amazement. A Bedouin of the Arabian Desert and the bangles of the Chosroes, Emperor of Iran! But look at the display of the power of truth. When Iran was conquered in the reign of Ḥaḍrat 'Umar^{ra}, the treasure of the Chosroes came to the Muslims as spoils of war. The bangles of the Chosroes also came to Madīnah in these spoils. Ḥaḍrat 'Umar^{ra} summoned Surāqah, who had become Muslim after the Fall of Makkah, and put the bangles of the Chosroes on his wrists, which were laden with precious jewels.⁴

After deliverance from the pursuit of Surāqah, the Holy Prophet^{sa} moved forward. On the way, he met Zubair bin Al-'Awwām^{ra}, who was returning to Makkah with a small party of Muslims after business in Syria. Zubair^{ra} gifted

1 It is a strange fact to note that even in such a sensitive and destitute state, writing material was kept on hand. (Author)

2 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{is} wa Aṣḥābiḥi ilal-Madīnah, Ḥadīth No. 3906

3 At that time, this sight was perhaps shown to the Holy Prophet^{sa} in a vision. (Author)

4 Usdul-Ghābah, Volume 2, p. 198, 'Surāqah bin Mālik', Dārul-Fikr, Beirut (2003)

a white set of clothing to the Holy Prophet^{sa} and one to Ḥaḍrat Abū Bakr^{ra},¹ and said, “After my return to Makkah, I too shall soon join you in Madīnah.” Many other people also met them on the way, and since the profession of Ḥaḍrat Abū Bakr^{ra} was that of a businessman, he would travel this route to and fro continuously. Most people recognized him, but were not familiar with the Holy Prophet^{sa}. As such, they would inquire of Ḥaḍrat Abū Bakr^{ra}, “Who is the man ahead of you?” Ḥaḍrat Abū Bakr^{ra} would respond, هَذَا يَهْدِينِي السَّبِيلَ, “This is my guide”. They would think that he is a guide hired by Ḥaḍrat Abū Bakr^{ra} to direct his route, but the actual intent of Ḥaḍrat Abū Bakr^{ra} was something else.²

End of the Journey and the Completion of Migration

After a journey of eight days, stopping at different places en-route, the Holy Prophet^{sa} reached near Madīnah on 12 Rabī’ul-Awwal of 14 Nabawī, equivalent to the 20th of September 622 A.D.³ The people of Yathrab had received news of the departure of the Holy Prophet^{sa} from Makkah, therefore, they would come to the outskirts of Madīnah on a daily basis to welcome him and would wait upon him for long periods of time. But when the sun would begin to intensify, they would return home disappointed. On that day, they had also come to welcome the Holy Prophet^{sa}, but since the afternoon had grown long, they had returned to their homes. When they had just reached their homes, suddenly, a Jew who was standing at an eminent position in his small fort noticed the Holy Prophet^{sa} and his companions shining in white clothes from afar. He loudly shouted, “O People of Arabia! The one you wait upon has come!” As soon as this voice reached the ears of this devout community, in the ecstasy of their joy and fervour, the Muslims quickly took their arms and dashed out of the city.⁴

1 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabiyyi^{sa} wa Aṣḥābihi ilal-Madīnah, Ḥadīth No. 3906-3917

2 Ṣaḥīḥ Bukhārī, Kitābu Manāqibil-Anṣār, Bābu Hijratin-Nabi^{sa} wa Aṣḥābihi ilal-Madīnah, Ḥadīth No. 3906-3917

3 * Sharḥul-‘Allāmatiz-Zarqānī ‘alal-Mawāhibil-Ladunniyyah, By Muḥammad bin ‘Abdul-Bāqī Az-Zarqānī, Volume 2, p. 152, Bābu Khātimati fī Waqā’i’i Mutaḥarriqati Ḥuṣilat fil-Hijrah, Dārul-Kutubil-‘Ilmiyyah, Beirut, Lebanon, First Edition (1996)

* Maḥmūd Pāshā Miṣrī

* Taqwīmut-Tārikhi, By ‘Abdul-Quddūs Hāshmi, p. 1, Idāra-e-Taḥqīqāt-e-Islāmī, Pakistan (1965) (Publishers)

* Based on the investigation of some research scholars the date was 8 Rabī’ul-Awwal

4 Among the Arabs, to go out and welcome someone in arms was thought of as an indication that the host is even prepared to sacrifice his life for the sake of his guest. (Author)

X

A Glance at the Makkan Life

X

A Glance at the Makkan Life

Whilst alluding to the early era of the Holy Prophet^{sa}, in other words, his pre-prophetic life, our complaint of a paucity of narrations has not fully been dispelled even in the second era of the Holy Prophet^{sa}. It is true that after his claim to divine appointment, such people existed for whom the life of the Holy Prophet^{sa} was seen as a model, as well as those who carefully studied the gesticulations of the Holy Prophet^{sa} and forever longed to remain in his company. However, as we have seen, the persecution of the Quraish prevented the Muslims from regrouping in Makkah, and never gave them enough time and opportunity to remain in the company of their master, and elaborately preserve the complete details of his life for future generations. With all this, a distinct difference can be seen in the circumstances of the pre-prophetic life and latter life, and God-willing, this difference shall become further distinct in the details of the life of Madīnah. For in Madīnah, the companions always found an opportunity to remain with the Holy Prophet^{sa} and study his life. Compliments are owed to them for the detail and elaboration with which they relayed the biography of the Holy Prophet^{sa} from that era. Perhaps thousands, nay, hundreds of thousands of prophets have passed in this world, but even a fraction of the detail and elaboration, in which the life of the Holy Prophet^{sa} has been vouchsafed in history and *Ḥadīth*, cannot be found with regards to any other prophet. May God send thousands upon thousands of blessings upon the holy community of the companions of the Holy Prophet^{sa}, the *Tābi‘īn* and *Taba’ Tābi‘īn*, by whose merits, even today, after a period of 1350 years have passed since the demise of the Holy Prophet^{sa}, a living and healthy illustration of his life is present before our eyes. Thus, at every step of our lives, we can benefit from the pure model of the Holy Prophet^{sa}.

Stay in Makkah and the Nabawī and Hijrī Years

Following his commission, the Holy Prophet^{sa} stayed in Makkah for approximately thirteen years, and in some narrations, a period of ten years has been mentioned. In one perspective, this is also true, because after the commencement of revelation, the Holy Prophet^{sa} kept his mission secret for three years. As such, if these three years are deducted, only ten years remain. In any case, it is confirmed that at the time of migration, the Holy Prophet^{sa} was fifty-three years of age.

Prior to the advent of Islām, the calendar year was generally calculated from the *ʿĀmul-Fīl*; as such, in the mention of pre-prophetic instances, historians also give reference to the *ʿĀmul-Fīl*. However, occurrences after prophethood, are considered in light of the Nabawī calendar year, but this calendar only runs for thirteen years as well, that is until the migration. Following that, the Hijrī calendar year permanently begins, the commencement of which was proposed and implemented in the reign of Ḥaḍrat ʿUmar^{ra}.¹

It has already been mentioned that the commencement of prophethood occurred in the fortieth year of the *ʿĀmul-Fīl*, in the month of *Ramaḍān*. Since *Ramaḍān* is the ninth of the Arabian months, the first Nabawī year is only about three months and some days, i.e., the remainder of *Ramaḍān*, *Shawwāl*, *Dhul-Qʿadah* and *Dhul-Hijjah*. Moreover, since the migration occurred in the beginning of *Rabīʿul-Awwal* in 14 Nabawī,² the Makkan stay of the Holy Prophet^{sa} after being commissioned to prophethood, in actuality, turns out to be only twelve years, five months and some days. However, if the era of ‘true dreams’, in other words, the initial few months of the era of prophethood are also included, then this total time period approximately becomes thirteen years.

State of Divine Revelation

The state of the revelation of the word of God, and the state of the heart of an individual to receive this revelation, can only be truly fathomed by one who has experienced it. However, a brief illustration as mentioned in the Holy Qurʾān and Ḥadīth are written below:

In the Holy Qurʾān, Allāh the Exalted states:

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- 1 Tārikhuṭ-Ṭabarī, By Abū Jaʿfar Muḥammad bin Al-Jarīr Ṭabarī, Volume 5, p. 64, Bābu Waḍihit-Tāriikh, Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)
- 2 Tārikhuṭ-Ṭabarī, By Abū Jaʿfar Muḥammad bin Al-Jarīr Ṭabarī, Volume 2, p. 259, Bābu Dhikr-il-Khabri ʿammā kāna min Amri Nabiyyillāhi^{sa} ʿinda Ibtidāʾillāhi Taʾālā....., Dārul-Fikr, Beirut, Lebanon, Second Edition (2002)

وَمَا كَانَ لِإِنشِرَافٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَائِي حِجَابٍ أَوْ يُرْسِلَ رَسُولًا
فِيُوحِي بِأَذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَى حَكِيمٍ ۝٢١

Meaning, “And it is not for a man that Allāh should speak to him except by revelation or from behind a veil or by sending a messenger to reveal by His command what He pleases. Surely He is High, Wise.”

In this verse of the Holy Qur’ān, Allāh has mentioned three methods of divine communication:

1. **[Revelation]:** وحى In other words, direct communication by words, which can have two cases:
 - a.) That the words of Allāh the Exalted directly reach the ears of an individual. This form of revelation is usually the most awe-inspiring and magnificent.
 - b.) That the words of Allāh the Exalted are brought to the tongue of an individual. Both of these cases are referred to as *Wahī* in Islāmic phraseology.
2. **[From behind a veil]:** مِنْ وَرَائِي حِجَابٍ In other words, the order of Allāh is brought to an individual by means of a written document before the eyes, a vision, dream, or heart-felt revelation, etc.
3. **[By sending a messenger]:** يُرْسِلَ رَسُولًا In other words, if an angel, etc., comes before an individual from Allāh the Exalted, and speaks to him on behalf of Allāh the Exalted.

Similarly, in accordance to this, there is a narration in *Ḥadīth*, by Ḥaḍrat ‘Ā’ishah^{ra} that one time, an individual inquired of the Holy Prophet^{sa} that O Messenger of Allāh, how does revelation come to you? Upon this the Holy Prophet^{sa} responded:

أَحْيَانًا يَأْتِينِي مِثْلَ صَلَاصَةِ الْجَرَسِ وَهُوَ أَشَدُّ عَلَيَّ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ مَا
قَالَ وَ أَحْيَانًا يَتَمَثَّلُ لِي الْمَلِكُ رَجُلًا فَيُكَلِّمُنِي فَأَعْنِي مَا يَقُولُ

Meaning, “At times, revelation comes to me like the ringing of a bell (so that an alarm can make me attentive in the likeness of a telephone), and this form of

*revelation (due to being the direct revelation of God's words) is hardest upon me. Then, after I have firmly preserved His words, this sound leaves me. At times, an Angel comes to me in the form of a man and speaks to me. As such, I preserve his words as well."*¹

The case of 'from behind a veil' has not been mentioned in this *Ḥadīth*, the reason being that this case, which is generally based on visions, etc., is a relatively normal case. People are often aware of the reality of its various levels, in comparison to the other two cases, the sphere of which is generally confined to messengers and exclusive people.

From the above mentioned references, it is found that there are three main types of divine revelation. However, these three types are then further divided into subordinate categories, a general illustration of which can be comprehended in the following cases:

1. Communication through revelation, in other words, direct communication through words, which can have two cases:
 - a.) For the words of God to reach human ears, which can occur in many different ways.
 - b.) Through the Divine power of God, for His words to be instituted upon the tongue of an individual. These two cases are possible both in a state of wakefulness and sleep.
2. Communication by means of a messenger, in other words, for an Angel, etc., to manifest itself before an individual and speak as per the will of God. This can also occur in many forms, and is possible in both a state of wakefulness and sleep.
3. Communication behind a veil, in other words, Allāh does not communicate directly, nor is the direct means of an Angel utilized. Rather, from behind a veil, Allāh the Exalted expresses His will in some form or another. There can be many forms of this case. For example:
 - a.) كشف or 'a vision', in other words, in a state of complete wakefulness or whilst half asleep, for an illustration to be shown by the divine power of God, whether that illustration be an actual depiction or symbolic. This case occurs in a state of wakefulness and is possible both in a state where

one is still connected to his physical senses or disconnected. In other words, it so happens that sometimes the physical senses are functioning, and in this very state, with an arousal of certain inner senses, an illustration is brought before the eyes. However, at times, for a split-second the physical senses are disconnected, and they give way to the inner-senses completely.

- b.) رؤيا or 'a dream', the sensation of which most people are familiar to, which is shown in a state of sleep, and usually requires an interpretation.
- c.) For a written document to come before the eyes, which is possible both in a state of wakefulness and sleep.

In addition to the above mentioned cases, there is something known as *Wahī-e-Khafī* as well, which means, for God the Almighty to instill something in the heart of an individual. However, to comprehend this requires special experience.

This is only a general and brief outline, for in actuality, the types of divine revelation are many, and numerous types are often gathered at one time as well.¹

With regards to the condition of the Holy Prophet^{sa}, when revelation was being sent upon him, Ḥaḍrat 'Ā'ishah^{ra} states:

لَقَدْ رَأَيْتُهُ يُنْزَلُ عَلَيْهِ الْوَحْيُ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَقْصِمُ عَنْهُ وَإِنْ جَبِينَهُ
لَيَتَفَصَّدُ عَرَقًا

Meaning, "At times, I have seen that it would be an extremely cold day, but when revelation was sent to the Holy Prophet^{sa}, his forehead would sweat profusely."²

Then, Zaid bin Thābit^{ra}, who was the scribe of the Holy Prophet^{sa} narrates:

1 In this regard, if one wishes to learn the ideologies of early scholars, then refer to Sharḥul-'Allāmatiz-Zarqānī 'alal-Mawāhibil-Ladunniyyah, By Muḥammad bin 'Abdul-Bāqī Az-Zarqānī, Bābu Marāṭabil-Wahī, Volume 1, pp. 420-443, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (1996) - (Author)

2 Ṣaḥīḥ Bukhārī, Kitābu Bad'il-Wahī, Bābu Kayfa kāna Bada'ul-Wahyi ilā Rasūlillāhi^{sa}, Ḥaḍīth No. 2

أَنْزَلَ اللَّهُ عَلَيَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخَذَهُ عَلَيَّ فَخَذِي فَتَقَلَّتْ عَلَيَّ حَتَّى
خَفْتُ أَنْ قَرَضَ فَخَذِي ثُمَّ سُرِيَ عَنْهُ

Meaning, "On one occasion, the thigh of the Holy Prophet^{sa} was upon my thigh, and a state of revelation overtook him. During this time, the thigh of the Holy Prophet^{sa} felt so heavy that I began to fear that my thigh might break under its pressure. Then this state of the Holy Prophet^{sa} passed."¹

From this, it is apparent that when revelation is sent down, since the spiritual senses are greatly strengthened, for this reason, the physical faculties of man are generally suspended, and the body is left in the state of a lifeless being.

At this instance, the elucidation of a doubt is also necessary, which tends to give way in the hearts of various unacquainted and simple-minded people that how is it that God speaks? In other words, does God speak a language? In this regard, it should be remembered that the powers of every being are expressed as per its qualities and attributes. Since the being of Allāh the Exalted is extraordinarily sublime, immaterial, infinite, and most hidden, He cannot be fathomed at all as per the circumstances of man, who is material, formed and limited. Hence, it would be very ignorant to think that since man requires a piece of flesh to speak, so does God. The fact of the matter is that just as God employs the rest of his infinite powers, He speaks in the same way, but without a physical tongue. He listens as well, but without physical ears and sees, but without physical eyes. No doubt, it is not above the comprehension of man to perceive His being, but indeed, it is above the comprehension of man to understand the depths of His being. Just look at the record-player, does it also have a tongue by which it speaks, like human beings? Therefore, when such a prominent difference exists between creatures and trivial objects, then how ignorant of a deed is it to examine a Creator and Master, the First and the Last, Eternal and Everlasting, Sublime, Infinite, and Omnipotent Being such as God, upon the precepts of man.

Compilation of the Qur'ān

The actual discussion on the compilation of the Qur'ān shall be taken

up in the second volume of this book. However, in this brief note, we wish to state that the Holy Qur'ān, which is the holy book of us Muslims, and which we consider to be the word of God, sent down to the Holy Prophet^{sa} from God was not revealed all at once. Rather, it was revealed gradually in parts, and there is much wisdom in this gradual revelation, the mention of which is not necessary here. Chapters which were revealed to the Holy Prophet^{sa} prior to the migration are referred to as 'Makkan Chapters' and subsequent ones, 'Medenite Chapters'. As the Holy Qur'ān was being revealed, the Holy Prophet^{sa} would recite it to his companions. They would either memorize it, or prepare various written manuscripts of it, for which the Holy Prophet^{sa} had appointed numerous scribes among his literate companions. As such, we see that in the *Jāhiliyyah*, when Ḥaḍrat 'Umar^{ra} furiously entered his sister's home, they possessed a written form of the Holy Qur'ān, part of which Khabbāb bin Al-Arat^{ra} was reciting to the sister and brother-in-law of Ḥaḍrat 'Umar^{ra}.

Qur'ānic chapters have not been ordered in the Holy Qur'ān as per the sequence in which they were revealed. Rather, the Holy Prophet^{sa} appointed their sequence himself under Divine command. As such, at the completion of one chapter, the Holy Prophet^{sa} would instruct that place this chapter at the following place. Similarly, at the revelation of every verse, the Holy Prophet^{sa} would say that place this verse in the following chapter at the following place.¹ The sequence that was established of Qur'ānic verses and chapters by the Holy Prophet^{sa} as per divine understanding has been maintained thus far. Moreover, the beauty of this sequence cannot remain hidden from those who reflect and contemplate.

Makkan Chapters

Since the revelation of religious law commenced in Makkah, for this reason principle injunctions relevant to belief had sufficed. Moreover, since polytheists and idolaters primarily resided in Makkah, for this reason, a majority of the Makkan verses refute the concept of polytheism and idolatry, and argumentation on the existence of God and His Unity have been emphasized. Following this, the truthfulness of his prophetic dispensation, evidence of the

1 * Mishkāṭul-Maṣābiḥ, Kitābu Faḍā'ilil-Qur'ān, Bābu Ikhtilāfil-Qirā'āti wa Jam'il-Qur'ān, Al-Faṣluth-Thālith, Ḥadīth No. 2222, Dārul-Kutubil-'Ilmiyyah, Beirut, Lebanon, First Edition (2003)

* Faṭḥul-Bārī Sharḥu Ṣaḥīḥil-Bukhārī, By Aḥmad bin 'Alī bin Ḥajar 'Asqalānī, Volume 9, pp. 26-27, Kitābu Faḍā'ilil-Qur'ān, Bābu Kātibin-Nabiyyism Sharḥu Ḥadīth 4990, Qadimi Kutub Khānah, Ārām Bāgh, Karachi

prophethood of the Holy Prophet^{sa}, rebuttals to the allegations of the infidels and the stories of past prophets have been recorded. Furthermore, there are interesting discussions on the existence of angels, the day of resurrection, reward, chastisement, paradise, hell, destiny, etc. In addition to this, ignorant traditions and religious innovations have been prohibited, and attention has been drawn towards righteous habits, exemplary morals, and then the next higher status, ie., guidance has been given on means by which to tread the path of Divine gnosis, and to develop a Divine relationship with Allāh the Exalted.

In worship, with the exception of the injunction of *Ṣalāt*, the Makkan chapters are empty of all other injunctions; as such, no mention of *Ḥajj*, fasting, and *Zakāt* can be found anywhere, because they were all ordained in Madīnah. No mention of *Jihād* by the sword is found in the Makkan chapters either, because the Holy Prophet^{sa} was ordered to pardon in Makkah, and the completion of argumentation was being done upon the infidels. When the completion of argumentation had been done and the infidels did not abstain from their persecution, rather, grew day by day, to the extent that the Holy Prophet^{sa} and his companions were forced to leave their homeland, and even after the migration, the Quraish did not leave the Muslims in peace, it was only then that permission to perform *Jihād* by the sword was revealed by Allāh the Exalted.

Similarly, since the Islāmic society was in its elementary stages in Makkah, as a matter of fact, there was no real Islāmic society in Makkah, because the inhumane persecution of the Quraish had isolated the Muslims from each other, no social injunctions are found in Makkan chapters either. It is for this very reason that political injunctions are also non-existent in Makkan chapters as well. In other words, Makkan chapters are almost empty of matters of jurisprudence. This is why Makkan chapters are generally brief and their language is more powerful, forceful, and poetic, as compared to Medenite chapters, the style of which has changed due to an abundance of injunctions and the complications of jurisprudence. This change is very appropriate and befitting, because wisdom lies in a change of the style of communication, as per the occasion.

Prophetic Evolution

The issue of evolution, in other words, to progress rank by rank, is a commonly accepted issue. Although the countenance given to it by the West

is not correct, as far as principle is concerned, there is no doubt that more light is being shed upon its actuality day by day. In actuality, Allāh the Exalted himself has alluded to this issue at numerous instances in the Holy Qur'ān, and has drawn attention towards it. Furthermore, in the mention of human birth, the evolutionary stages of mankind have been expounded in great detail.¹ In actuality, the principle of evolutionary progress can be prominently seen in all the works of Allāh the Exalted. If one contemplates, this very principle can be seen in the lives of the prophets (peace be upon them). An individual who entertains the notion that the nature of prophets is owed to an instant revolution has misunderstood completely and has not reflected upon the reality of prophethood. The reason being that on the face of this universe, just as everything is produced in stages, similarly, prophets also receive development in their prophethood and are not at all the outcome of a sudden transformation. Quite the contrary, after gradually passing through many intermediate states, they acquire that final status upon which the stages of their journey come to an end. All the prophets went through different stages of physical development, after which they were born, spent the days of their childhood, became adolescents, and then reached their maturity. In the same manner, spiritually speaking, first they are born, and then step by step they gradually reach their maturity. Furthermore, they do not remain idle in their prophetic status, rather, they step forward day by day on a pathway of progress. This evolutionary development is exactly in accordance with nature, and serves as protection from the negative outcomes of a sudden transformation. Moreover, it is beneficial in many other ways, rather, is necessary, but at this place there is no room for further details. At this point, our purpose is merely to describe in brief how this evolutionary development can be seen at work in the life of the Holy Prophet^{sa}. As such, for the purpose of brevity, leaving out the initial stages of his life, we shall only take up a study of the life of the Holy Prophet^{sa} after his claim to prophethood and its respective preliminaries.

First and foremost, we see that the Holy Prophet^{sa} took up a life of seclusion in search of the truth, and began to remain in seclusion. After some time, the door of true dreams was opened to the Holy Prophet^{sa} and he began to see true dreams, the constant fulfillment of which served as a means of maturity for him. This series of events continued for many months. When the Holy Prophet^{sa} became familiar with this to an extent, and his disposition

had matured in accordance to prophethood, an angel came to him in the Cave of Ḥirā and spoke to him from Allāh the Exalted. Thus, a higher status than that of true dreams was opened to the Holy Prophet^{sa}. However, although the disposition of the Holy Prophet^{sa} was experienced, he was not able to fully bear this change at first, and he became very afraid. Furthermore, this fear and anxiety troubled the Holy Prophet^{sa} for some time. It was only after this divine messenger came to him again and again and comforted him, that he completely attained tranquility.

After this satisfaction, the Holy Prophet^{sa} began his work, but a perspective of evolutionary progress exists here as well. In the beginning, the Holy Prophet^{sa} did not begin open preaching; rather, he limited his endeavors to friends and dear ones. For two and a half to three years, he performed his preaching obligations in secret. Following this, under divine command, the Holy Prophet^{sa} began to preach openly, but even in this era, for the most part, the sphere of his work was limited to the people of Makkah. No doubt, the door of the message of truth was open for those who came from abroad, and unlike Jesus Christ^{as}, they were not told that *"I shall not throw the children's bread before dogs"*, but in the beginning, the Holy Prophet's^{sa} actual direction of address was to the Quraish of Makkah, and in actuality, it was they that were being preached to. This state of affairs continued for many years. However, when the people of Makkah not only insisted upon refusal and made the followers of the Holy Prophet^{sa} victim to the most inhumane atrocities, but also vowed to sever all relations with the Muslims, thus practically shutting the door of the message of Islām upon themselves, then, the Holy Prophet^{sa} also turned his direction to other tribes of Arabia, and away from the people of Makkah. The journey to Ṭā'if was also a result of this very change. It is for this reason that during this era, the number of converts from among the Quraish of Makkah is found to be minimal and in their place, the spread of Islām is more extensive throughout other tribes of Arabia. The Aus and Khazraj of Yathrab are a prominent example of this. After migration, interaction with the Jews and Christians took place, and the last step of this staircase of preaching was completed when the Holy Prophet^{sa} sent letters of invitation to foreign rulers, and this message was spread to people of all races.

The status of the Holy Prophet^{sa} was also revealed to him in stages. As such, in the beginning, in his revelation, the words 'prophet' or 'messenger' have not even been used to refer to the Holy Prophet^{sa} and only a general

instruction to preach the truth was made. Even after the status of his prophethood and apostleship was expressed, the Holy Prophet^{sa} only considered himself one prophet after another, and nothing more. No claim whatsoever was made as to his superiority, or with regards to *Khatm-e-Nubuwwat*,¹ rather, even after the migration, his state was such as when a companion, in the fervour of his devotion, declared the Holy Prophet^{sa} superior to other prophets, the Holy Prophet^{sa} sternly forbade him. As such, it is proven from authentic *Aḥādīth* that on one occasion in Madīnah, when a companion expressed the superiority of the Holy Prophet^{sa} to Moses^{as} before a Jew, the Holy Prophet^{sa} was greatly displeased at this companion, and alluding to a greatness of Moses^{as}, he consoled that Jew.²

But then a time came, when the Holy Prophet^{sa}, himself said:

لَوْ كَانَ مُوسَى وَ عِيسَى حَيَّيْنِ لَمَّا وَسِعَهُمَا إِلَّا اتَّبَاعِي

Meaning, “If Moses and Jesus (peace be upon them) were alive at this time, they would have had no choice but to follow me.”³

Furthermore, in his early era, when a companion addressed him with the title, *Khairul-Bariyyah*, meaning, ‘The best of creation’, the Holy Prophet^{sa} stopped him and said, ذَٰلِكَ اِبْرَاهِيْمُ, in other words, “The best of creation is Abraham.”⁴ Furthermore, he said, “Do not give me superiority over Jonah son of Matthew”,⁵ but then himself stated, اَنَا سَيِّدُ وُلْدِ اٰدَمَ وَ لَا فَخْرَ, meaning, “I am the chief of the children of Adam, but I do not feel arrogant on account of this.” This was as if an evolution of knowledge, for the Holy Prophet^{sa} was the greatest of prophets and the chief of the children of Adam from the start, but this was disclosed to the Holy Prophet^{sa} gradually. Moreover, it is also correct that the Holy Prophet^{sa}

1 Seal of Prophethood (Publishers)

2 Ṣaḥīḥ Bukhārī, Kitābu Aḥādīthil-Anbiyā’i, Bābu Qaulillāhi Ta’ālā “Wa Inna Yūnusa laminal-Mursalīn”, Ḥādīth No. 3414

3 Tafsīrul-Qur’ānil-‘Azīm, By Abul-Fidā’ ‘Imād-ud-Dīn ibni Kathīr, Volume 2, p. 59, Under the verse: “Wa Idhā Akhadhallāhu Mithāqan Nabīyyīn”, Dārul-Kutubil-‘Ilmiyyah, Beirut, First Edition (1998)

4 Musnad Imām Aḥmad bin Ḥanbal, Volume 4, Musnad Anas bin Mālik^{ra}, Ḥādīth No. 12857, Beirut (1998)

5 Ṣaḥīḥ Bukhārī, Kitābu Aḥādīthil-Anbiyā’i, Bābu Qaulillāhi Ta’ālā “Wa Inna Yūnusa Laminal-Mursalīn”, Ḥādīth No. 3414

6 * Sunan At-Tirmidhī, Kitābul-Manāqibī ‘an Rasūlillāhi^{sa}, Bābu Mā Jā’a fī Faḍlin-Nabī^{sa}, Ḥādīth No. 3615

* Sunan Ibni Mājah, Kitābuz-Zuhd, Bābu Dhikrīsh-Shafā’ati, Ḥādīth No. 4308

progressed in his status gradually.

Propagation of Islām in the Makkan Era

Following his commission, in the thirteen more or less years, which the Holy Prophet^{sa} spent in Makkah, Islām had taken root in the land of Arabia, and its effect had reached outside of Makkah as well. As such, Abū Dharr Ghifārī, ‘Abdullāh bin Mas‘ūd Hudhailī, Ḍimād bin Tha‘labah, Abū Mūsā Ash‘arī, Ṭufail bin ‘Amr Dausī, Sa’d bin Mu‘ādh Ausī, Sa’d bin ‘Ubādah Khazrajī, etc. and many such examples of other tribes that converted to Islām in this era are also present. However, there is no doubt that until now, Islām was in a very weak state, and with regards to physical means, its life was not free from danger due to the opposing elements it was forced to confront.

The number of converts from the Quraish of Makkah until the prophetic migration is not fully known, nor have they been mentioned in any narration. However, it can be estimated, by circumstances, that the number of Muslim converts from the Quraish and their associates would not have been more than a hundred souls in any case. Both women and children are included in this number. In other words, the only outcome of the thirteen year endeavor of the Holy Prophet^{sa} within the Quraish of Makkah was these one hundred souls. Furthermore, it has already been mentioned that among these, a significant number of people were those who, due to their young age or poverty, possessed no real influence or power within the Quraish.

Aside from the Quraish, the number of Muslim converts among other tribes, putting the people of Yathrab aside, is very minimal indeed. However, Islām did spread in Yathrab very rapidly, and it can be presumed that prior to the prophetic migration, the total number of Muslims in Madīnah, including women and children, definitely may have reached many hundreds. In this manner, the total number of Muslims up until the migration equals 1000 at most, among whom, if women and children are subtracted, the number of grown men is perhaps no more than 300 to 400. However, after the migration, all of these were not present in Madīnah with the Holy Prophet^{sa}, rather, some were scattered throughout their respective tribes. Some were in Abyssinia, while those who did not yet have the power to migrate were still being victimized by the persecution of the Quraish in Makkah. With this limited man-power, amidst claims of victory, before the critical-eye of world religions, Islām moved forward.

Affect of the Quraish's Persecution upon the Muslims

A brief description of the persecution of the Quraish has been mentioned above. The admirable example of steadfastness and forbearance exhibited by the Muslims in the face of these hardships is a model in itself. Not a single example can be found from authentic *Aḥādīth* that an individual took the road of apostasy in fear of these hardships. Among the followers of the Holy Prophet^{sa}, no doubt, some apostates can be seen, and in actuality, the phenomenon of apostasy can be found in the era of every prophet. However, in the Makkan life of the Holy Prophet^{sa}, at least, I have not been able to find the mention of any real apostasy in authentic *Aḥādīth*, merely due to fear of hardships. The reason for this is that since the persecution of the Quraish was public, and every individual was aware of the hardships and pains of the Muslims, for this reason, anyone who converted made the decision to do so after the acknowledgement that I shall bear any and all difficulties in the way of truth. This is why after becoming Muslim, these hardships could not turn an individual from Islām, but temporarily, these hardships did have an injurious effect, in that there were many such people who did not find the courage to accept Islām due to these hardships. The influence of Islām reached their hearts, and they desired to escape the darkness of polytheism and idolatry and enter the light of Islām, yet in the face of these hardships, the spark of faith would light up in their hearts but quickly extinguish. Then, the sight of these hardships had also barred many from considering Islām. In addition to this, another effect of the persecution of the Quraish was also that Muslims were not able to fully preach their beliefs. The more preaching that is conducted, the message of truth reaches that many more people, and thus, the more converts come forth correspondingly. This is also another reason why the number of Muslims did not quickly multiply in Makkah. The Muslims felt these hindrances and the entanglement of their hearts would leave them helpless. On one occasion, Ḥaḍrat ‘Abdur-Raḥmān bin ‘Auf^{ra} presented himself before the Holy Prophet^{sa} and said:

“O Messenger of Allāh, when we were idolaters, we were revered and none dared lay a sight upon us. But after we have become Muslim, we have become weak and powerless and we must bear the persecution of the Quraish in disgrace. Give us permission to fight these tormentors.”

The Holy Prophet^{sa} said:

أَنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا

“I have been ordered to pardon. Thus, I cannot give you permission to fight.”¹

Upon this order of their master, the steadfastness and pleasure with which the Muslims bore this persecution, yes, these very lion-hearted Muslims, who a few years later overthrew the Ceasar and Chosroes, has already been mentioned in some detail above. Does this not prove that in Makkah, for the Muslims not to take up the sword against the infidels, and to remain silent, and to bear their persecution in steadfastness, was not due to their being weak and not having the power to fight (as some opponents have understood). Rather, it was because the Holy Prophet^{sa} had been ordered to pardon and the companions were not given permission to fight. However, when the completion of argumentation had been done and the infidels did not refrain from their persecution, rather, they grew more mischievous and stubborn, and set their hearts to uproot the flower of Islām, and did not leave the Muslims even after migration, despite the fact that he did not have an army to fight Arabia at all, the Holy Prophet^{sa} took this hand-full of a community and fought them. Since the Divine succour of Allāh was with the Holy Prophet^{sa}, he was triumphant in this contest.

Prophet's Migration and its Causation

The migration of the Holy Prophet^{sa} and his companions was not a leisurly journey for the purpose of travel and tourism. Rather, this journey was a result of the inhumane persecution of the Quraish, which the Muslims were being victimized to for years upon years. Finally, the Muslims and their beloved master were compelled to leave their homeland. To accurately evaluate the persecution that Muslims were made to bear during these initial thirteen years, at the hands of the Quraish and their allies, is impossible. This much can be said: that in an ignorant and free country like Arabia, in the fervour and commotion of their enmity, a barbaric and arrogant people like the Quraish inflicted as much persecution upon the weak and helpless Muslims as possible to disgrace the Muslims. They were laughed and mocked

1

Sunan Nasa'i, Kitābul-Jihād, Bābu Wujūbil-Jihād, Ḥadīth No. 3086

at, they were hurtfully reproached and taunted, and vile curse words were used against them. They were prohibited from the worship of God, and they were forcefully stopped from the announcement of His Unity. Attempts were made to separate them from their beloved and adored master. They were hit and beaten mercilessly and some were martyred barbarically. Their women were disgraced. Firm intent was set to destroy them by starvation through a boycott. They were stripped of their wealth and assets, to the extent that they were compelled to flee their homeland, and those who stayed did so with rocks on their breast. Then, their master and chief, who was more dear to them than their own lives was given the most relentless of anguish, and was openly given physical injury, and rocks were thrown at him, until his body was drenched in blood, and finally a scheme for his assassination was planned. A scheme in which all the tribes of the Quraish were involved, and every tribe became prepared to taint its dirty hands with his holy blood. Moreover, they were firmly set to uproot the flower of Islām. Hence, was it a minor journey for the Holy Prophet^{sa} and his companions to migrate as a result of these atrocities, such as it would have gone in vain, and the jealousy of the most jealous God would not have been excited? Nay, in the migration was a clear indication from God that now the goblet of the persecution of the Quraish has been satiated, and the time has now come for the tyrant to receive the full recompense of its evil.

Epilogue

All Praise belongs to Allāh, aye, then again, all Praise belongs to Allāh. The first volume of ‘The Seal of Prophets^{sa}’ has come to an end. This humble one, the author of this book, performs a prostration of gratitude before God, that He, by His grace and beneficence, endowed upon me the ability to complete it. Now, O Allāh! Make it such as through Your grace, Your servants read it, and benefit from it, and that they attain Your pleasure by following the pure model of Your chosen Messenger^{sa}. And O my Lord! Bestow upon me the ability to also complete the remaining volumes of this book as per Your contentment, and embrace me with Your grace.

وَأٰخِرُ دَعْوَانَا اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِيْنَ - اٰمِيْنَ¹

A humble writer,
Mirzā Bashīr Aḥmad

Volume I

Glossary of Terms

Glossary of Terms

Volume I

A’immah-e-Arbi’ah: Literally means ‘The Four Leaders’ and particularly refers to the jurists Imām Abū Ḥanīfah, Imām Shāf’ī, Imām Aḥmad bin Ḥanbal and Imām Mālik.

A’immah-e-Ḥadīth: Literally means ‘The Leaders of Ḥadīth’ and is a term used to describe prominent scholars in the field who collected narrations of the Holy Prophet^{sa}.

Adhān: The formal Muslim call to the compulsory five daily prayers or *Ṣalāt*.

Aḥādīth: Traditions pertinent to the sayings or deeds of the Holy Prophet^{sa} as recorded by his faithful companions. *Ḥadīth* is the singular form of this word.

Ahl-e-Kitāb: Commonly refers to the Jews and Christians and literally means ‘People of the Book’.

‘Ajāmī: A term which refers to non-Arabs and literally means ‘those who cannot speak’ or ‘mutes’.

Amīn: A famous title given to the Holy Prophet^{sa}, which literally means ‘The Trustworthy’.

Al-Badw: Bedouins of Arabia who reside outside of the city.

Al-Ḥaḍr: Those who live in socially civilised towns and cities.

Allāh: The personal name of God in

Islām.

Amīnul-Millāh: The title endowed to Abū ‘Ubaidah bin ‘Abdullāh bin Al-Jarrāḥ^{ra} by the Holy Prophet^{sa}.

Amīrul-Mu’minīn: Means ‘Leader of the Believers’, and is used to refer to the Caliph of the time. This term was first coined in the era of Ḥaḍrat ‘Umar^{ra} as a term for the office of Caliphate in Islam.

‘Āmul-Fīl: A term used to refer to the year in which Abrahah, the viceroy of Yemen brought his armies in an attempt to destroy the Ka‘bah and literally means ‘Year of the Elephant’.

‘Āmul-Ḥuẓn: A term used by the Holy Prophet^{sa} to refer to the 10th year *Nabawī*, in which Ḥaḍrat Khadījah^{ra} and Abū Ṭālib passed away, one after the other and literally means ‘The Year of Grievances’.

Anṣār: Literally means ‘The Helpers’, which was a title of veneration given to the Muslims of Madīnah, on account of their giving protection to the Holy Prophet^{sa} and his companions of Makkah, when they migrated to Madīnah. ‘Anṣārī’ is the singular form of this word.

Anṣārī: Refer to ‘Anṣār’

‘Arab-e-‘Āribah: A term used to refer to the Arabia composed of the pure

and actual inhabitants of the country.

‘Arab-e-Bā’idah: A term used to refer to the Arabia which was annihilated or became extinct, either by divine wrath or other reasons not clearly known.

‘Arab-e-Musta’ribah: A term used to refer to the Arabia composed of immigrants who settled in the country but originally belonged to another nation.

Aṣḥābul-Fīl: Refers to Abraham and his armies who marched forward to destroy the Ka’bah astride elephants prior to the birth of the Holy Prophet^{sa} and literally means, ‘People of the Elephant’.

‘Asharah Mubashsharah: A title given to the ten fortunate companions of the Holy Prophet^{sa} who were given the glad tidings of paradise in this very world by the Holy Prophet^{sa}.

Ashhur-e-Ḥurum: Refers to the four sacred months in which any and all violence or bloodshed is prohibited as per the ancient law of the Arabs. The four sacred months are Muḥarram, Safar, Rabī’ul-Awwal and Dhul-Ḥijjah.

Athar: Traditions of the Holy Prophet^{sa} which do not reach him in the chain of narrators, rather ends at one of his companions. ‘Athar’ is the singular form of this word.

Awqiyah: A silver coin used as a form of currency in Arabia. 40 Awqiyah

were equivalent to 1 Dirham.

‘Azīz: A type of Ḥadīth categorized by the number of narrators in its chain. This type of tradition must not have less than two narrators in its chain of narrators.

Baḥīrah: The 11th female child of a she-camel which gave birth to 10 female children consecutively prior to its birth.

Bai’at: Oath of allegiance to a religious leader; initiation at the hands of a prophet or his caliph. Literally means ‘to be sold’.

Baitul-Ma’mūr: The centre of the heavenly places of worship situated in the seventh heaven (for which the Ka’batullāh was erected in this world as its symbolic representation).

Baitullāh: Refers to the Holy Ka’bah originally erected by Abraham^{as} and his eldest son Ishmael^{as} in the Valley of Becca and literally means ‘House of Allāh’.

Bānat Su’ād: The name of a famous Qasīdah or poem in praise of the Holy Prophet^{sa}, written by Ka’b bin Zuhair.

Burrāq: A horse-like animal which was brought to the Holy Prophet^{sa} on the night of the Mi’rāj for his journey to the heavens.

Ḍa’īf: Can be described as ‘weak’ and is a type of Ḥadīth categorized by the attributes of its narrators. A narration of this type is usually composed of dishonest narrators or

those who do not possess a sound memory.

Dārul-‘Amal: Literally means the ‘Abode of Deeds’, and refers to one’s life in this world, wherein mankind performs various deeds for the pleasure of God.

Dārul-Jazā’: Literally means the ‘Abode of Recompense’, and refers to one’s life in the hereafter, wherein mankind receives recompense for good or bad deeds.

Dār-un-Nadwah: Established by Qusaiyy bin Kilāb, this was the council hall of Makkah, where the Quraish would gather to deliberate upon issues of national importance.

Dhabīḥullāh: A term used to refer to Ishmael^{as} the son of Abraham^{as} and literally means ‘Sacrificial Offering of Allāh’. Abraham^{as} intended to slaughter him under Divine instruction.

Dhātun-Niṭāqain: The title given to Asmā’ bint Abī Bakr^{ra} and literally means ‘Possessor of Two Girdles’. When the Prophet^{sa} and Ḥaḍrat Abū Bakr^{ra} were to migrate, she took her girdle and cut it into two pieces. Then she tied one to the food vessel and one to the water vessel.

Dhirā’: An instrument of measure among the Arabs, which was equivalent to an arm’s length, or 1.5 feet.

Dhul-Ḥijjah: The twelfth month of

the Islāmic calendar and the last of the ‘Four Sacred Months.’

Dhul-Qa’dah: The eleventh month of the Islāmic calendar and the third of the ‘Four Sacred Months’.

Dhun-Nūrain: A title of veneration given to Ḥaḍrat Uthmān bin ‘Affān^{ra}, third successor to the Holy Prophet^{sa}, and literally means ‘Possessor of Two Lights’. The Holy Prophet^{sa} gave two of his daughters to him in matrimony one after the other.

Dīnār: A gold coin used among the Arabs as a form of currency.

Dirāyat: A term used to describe the phenomenon by which a narration is analysed by way of rationalization and common sense, in order to determine the validity of that tradition.

Dirham: A silver coin used among the Arabs as a form of currency and was equivalent to 40 Awqiyah.

Du‘ā: Supplications made of God the Almighty. *Du‘ā* can be made at any time and in any language and does not require any formal or prescribed posture.

Fi‘lī: Refers to a type of *Ḥadīth* where the actions or deeds of the Holy Prophet^{sa} are conveyed by his companions.

Faḍā’il: A term used to describe something of secondary or trivial nature.

Fatrat-e-Waḥī: The era in which

revelation to the Holy Prophet^{sa} came to a temporary halt after his first revelation. This was a period of great anxiety for the Prophet Muhammad^{sa}.

Gharīb: A type of *Ḥadīth* categorized by the number of narrators in its chain. This type of tradition is left with only one narrator in its chain of narrators.

Ḥadīth: Refer to '*Aḥādīth*'.

Ḥajj: Pilgrimage to the Ka'bah, which takes place once a year. All Muslims who are financially able must perform the pilgrimage at least once in their lifetime as a pillar of faith.

Ḥajar-e-Aswad: A sacred black stone which is said to have fallen from the heavens. It is currently situated in *Masjid-e-Harām*, Makkah, and literally means 'The Black Stone'.

Ḥām: The name given to a camel who was the father of 10 female children consecutively. These camels were left to roam freely.

Ḥaram: A term which refers to the sacred proximity of the Ka'bah and literally means 'unlawful', as bloodshed and violence of all types is strictly prohibited in this sacred proximity.

Ḥarb-e-Fijār: A famous war waged in the time of the *Jāhiliyyah*, between the Banū Kinānah and Qais 'Ailān, and literally means 'Unlawful War', as it was fought in the sacred month, during which violence was

prohibited.

Ḥasan: A type of *Ḥadīth* categorized by the attributes of its narrators. It does not contain a narrator accused of lying and does not contradict a more authentic *Ḥadīth*. The level of this type of *Ḥadīth* is below *Ṣaḥīḥ*.

Ḥaṭīm: An area of about 3.5 yards adjacent to the Ka'bah enclosed by a low semi-circular wall. The Holy Prophet^{sa} has declared it as part of the Ka'bah, and pilgrims perform their *Ṭawāf* around this area.

Ḥawārī: The title endowed to Zubair bin Al-'Awwām^{ra} by the Holy Prophet^{sa} upon the occasion of the Battle of the Ditch. Literally means, 'Disciple'.

Hazaj: A meter of Arabic poetry.

Ḥijr: Refer to '*Ḥaṭīm*'.

Hijrah: Literally means 'migration' and refers to the migration of the Holy Prophet^{sa} from Makkah to Madīnah. The Islāmīc calendar is also referred to as Hijrah which commences from the time of the Holy Prophet^{sa}'s migration to Madīnah.

Ḥilful-Fuḍūl: A mutual agreement between various representatives of the Quraish, established to protect the rights of those who have been wronged, and literally means 'The Confederacy of Rights'.

Ḥuffāz: Those who have committed the entirety of the Holy Qur'ān to memory. *Ḥāfiẓ* is the singular form of

this word.

Ḥuqūqul-‘Ibād: The fulfillment of which is a religious duty obligatory upon every Muslim and literally means, ‘Rights Owed to Mankind’.

Ḥuqūqullāh: The fulfillment of which is a religious duty obligatory upon every Muslim and literally means, ‘Rights Owed to Allāh’.

‘Ilm Asmā’-ur-Rijāl: Literally means ‘The Science of the Names of Prominent Men’ and deals with the biographies of the narrators of *Ḥadīth* and *Sīrat*. The narrators in a chain can be brought under critique so as to determine the authenticity of a tradition.

‘Ilm-e-Muṣṭaliḥāt-e-Ḥadīth: Literally means ‘The Science of the Phraseology of *Ḥadīth*’ and describes the terms and phraseology used in this field of study, so as to effectively analyse and study traditions.

‘Ilm-e-Ta‘bīr-e-Ru’yā: Literally means ‘The Science of the Principles of *Ḥadīth*’ and refers to the field of study relevant to the interpretation of dreams and visions.

‘Ilm-e-Uṣūl-e-Ḥadīth: Literally means ‘The Science of the Principles of *Ḥadīth*’ and refers to the field of study relevant to the narration of traditions, as well as the principles of *Riwāyat* and *Dirāyat*.

‘Ilmul-Ansāb: Literally means ‘The Science of Genealogy’, which was a

systematic art through which the Arabs would preserve the record of their ancestors.

‘Ilm-e-Riwāyat: Literally means ‘The Science of Narration’, which deals with the method of the transferral of narrations from one person to another, from generation to generation.

Imāmūṣ-Ṣalāt: Literally means ‘Leader of *Ṣalāt*’, and is used to refer to the one who leads a congregation of Muslims in *Ṣalāt*.

Isrā’: A spiritual experience of the Holy Prophet^{sa}, in which he travelled to Jerusalem by night and led a congregation of all the past prophets in *Ṣalāt*. The literal meaning of this Arabic word is, ‘Travel by Night’.

Jāhiliyyah: Refers to a famous period in Ancient Arab History, prior to the prophethood of the Holy Prophet^{sa}, and literally means ‘The Ignorance’.

Jāmi‘īn: Literally means ‘The Collectors’ and is a term used to refer to those who collected various narrations of *Ḥadīth* and *Sīrat*.

Jāmi‘īn-e-Ḥadīth: A term used to describe those who gathered the traditions of the Holy Prophet^{sa} through written and verbal testimonies and literally means ‘Collectors of *Ḥadīth*’.

Jihād: Is an arabic word which means ‘to strive’ in the cause of something. As per the Holy

Prophet^{sa}, the greatest *Jihād* is the striving one undertakes against the evil inclinations of the self. In Islāmic terminology a secondary meaning also infers defensive combat by the sword.

Jinn: Derived from *Jannah*, which means ‘it veiled, concealed, covered or protected’. *Jinn* refers to such beings as remain aloof from the people concealing themselves; strangers; the main or chief part or body of mankind.

Jumu’ah Prayer: The special prayer service of the Muslims held every Friday. On Friday, Muslims offer the *Jumu’ah* prayer consisting of two *Rak’āt* instead of the *Zuhr* prayer.

Ka’bah: A cube-like structure situated within *Masjid-e-Ḥarām*, erected by Abraham^{as} and his son Ishmael^{as}. Muslims undertake a pilgrimage to this sacred house every year. This literally means ‘cube’ or ‘square’.

Kalimah: An Islāmic creed: ‘There is none worthy of worship except Allāh and Muḥammad^{sa} is His Messenger.’

Khalīlullāh: An appellation given to Abraham^{as} as mentioned in the Holy Qur’ān and literally means ‘Friend of Allāh’.

Khātamun-Nabiyyīn: A title of veneration endowed to the Holy Prophet^{sa}, by God Almighty in the Holy Qur’ān, which literally means,

‘Seal of the Prophets’.

Khatm-e-Nubuwwat: Refers to the lofty status granted to the Holy Prophet^{sa} and means ‘Finality of Prophethood’. In other words, it infers that all the qualities and attributes of prophethood have reached their final point of perfection in the person of the Prophet Muhammad^{sa}.

Khulafā’-e-Rāshidīn: A term used to refer to one of the first four Caliphs of the Holy Prophet^{sa} who continued his mission and literally means ‘Rightly Guided Successors’.

Khumus: A portion of the spoils of war which were separated in the cause of Allāh, His messenger, and close relatives of the Prophet^{sa}.

Kiswat-e-Ka’bah: The black drape placed over the Holy Ka’bah, which contains inscriptions of the Kalimah and various Qur’ānic verses.

Ma’rūf: While taking the oath of allegiance from would-be Muslims, the Holy Prophet^{sa} always used the word *Ma’rūf* asking them to solemnly affirm that they would obey him in all his *Ma’rūf* decisions, i.e., not only in such things as formed part of the divine law of *Shari’at* but also in those which the Prophet^{sa} held to be good by his own reason.

Mi’rāj: A spiritual experience of the Holy Prophet^{sa}, in which he travelled to the heavens, met various

prophets of God and ultimately God the Almighty himself. The literal meaning of this Arabic word is, ‘The Night of Ascension’.

Mabsūt: A meter in Arabic poetry.

Maghāzī: A term used to describe the history of the battles of the Holy Prophet^{sa} and his military expeditions.

Maqbūd: A meter in Arabic poetry

Maqtū’: A *Ḥadīth* which is attributed to a narrator from the generation subsequent to that of the companions of the Holy Prophet^{sa}.

Marfū’: A *Ḥadīth* which can be traced directly to the Holy Prophet^{sa} through its chain of narrators.

Mashhūr: Can be described as ‘famous’ and is a type of *Ḥadīth* categorized by the number of narrators in its chain. This type of tradition must not have less than three narrators in its chain of narrators.

Masjid-e-Aqsā: Refers to the famous mosque in Jerusalem and literally means ‘Distant Mosque’.

Masjid-e-Ḥarām: Refers to the Holy Ka‘bah in Makkah and literally means ‘The Sacred Mosque’.

Masjid-e-Nabawī: The famous mosque built by the Holy Prophet^{sa} when he migrated to Madīnah, and literally means ‘The Prophet’s Mosque’.

Matrūk: Can be described as

‘abandoned/left’ and is a type of *Ḥadīth* which contains a reporter known for lying in its chain of narrators.

Mauḍū’: Can be described as ‘fabricated’ and is a type of *Ḥadīth* which has been forged and fabricated.

Mauqūf: A *Ḥadīth* which cannot be traced directly to the Holy Prophet^{sa}, rather its chain of narration stops at a companion.

Madīnatur-Rasūl: Literally means ‘City of the Messenger’ and refers to the city of Madīnah or Yathrab where the Prophet Muhammad^{sa} made his home after the migration.

Mu‘allal: A *Ḥadīth* which contains a major hidden defect. For example a Muttaṣil narration which has been reported as Hasan.

Mu‘allaqah: Refers to a poem written by a famous poet of the *Jāhiliyyah* and literally means ‘the attached’. In the era of the *Jāhiliyyah*, seven masterpieces of literary craftsmanship and eloquence were written by the greatest of poets and ‘attached’ to the Ka‘bah in honour, thus each of them were referred to as a *Mu‘allaqah*.

Mu‘aḍal: A *Ḥadīth* where two consecutive narrators have been omitted from the chain of narrators.

Mubāhalah: A prayer duel, in which two disputant parties pray that may

the curse of God be upon the one who lies. Thus an incontrovertible judgement is sought by both parties from Allāh so as to distinguish truth from falsehood.

Mudallas: Refers to a *Ḥadīth* where a reporter has concealed or hidden the identity of his source narrator.

Mudarrāj: Can be described as 'interpolated' and refers to a *Ḥadīth* where the narrator has added his own words to the text of the narration.

Mudd: A famous unit of measurement utilised by the Arabs.

Muḍṭarīb: Refers to a *Ḥadīth* where additions or deletions exist in the chain of narrators or narrated text.

Mufasssīrīn: A term used to refer to commentators of the Holy Qur'ān.

Muḥaddith: Refer to 'Muḥaddithīn'.

Muḥaddithīn: A title used to refer to those who possess profound knowledge of the traditions of the Holy Prophet^{sa} and can differentiate between true and forged *Aḥādīth*. *Muḥaddith* is the singular form of this word.

Muḥājirīn: Literally means 'The Emigrants', which was a title of veneration given to the Muslims who left Makkah, their beloved homeland, to live in Madīnah. 'Muḥājir' is the singular form of this word.

Muḥarrām: The first month of the Islāmic calendar and the first of the

'Four Sacred Months'.

Mujammi': An appellation given to Qusaiyy bin Kilāb which means 'Gatherer', on account of his gathering all the tribes of the Quraish and settling them in Makkah.

Munkar: A type of *Ḥadīth* which is contrary to another authentic *Ḥadīth* and is reported by a weak narrator.

Munqaṭi': A type of *Ḥadīth* categorized by its chain of narrators. This type categorizes narrations in which a narrator is missing and the chain of narrators has been broken.

Muqrī: The title given to a religious preacher in the era of the Holy Prophet^{sa} and literally means 'a recitor'. This is because in that era preaching primarily consisted of reciting portions of the Holy Qur'ān. See *Qārī* also.

Mursal: A type of *Ḥadīth* categorized by its chain of narrators. This type of narration does not have a companion of the Holy Prophet^{sa} in its chain of narrators.

Mutawātir: A type of *Ḥadīth* categorized by the number of narrators in its chain. This type of tradition is clear in its meaning, and the number of its narrators is of such magnitude as one cannot accept it as a forgery.

Muthlah: The name of an ancient Arab custom where the dead body of one's enemy would be mutilated,

by cutting off various parts of his body, like his nose, ear, etc. This was a common custom practiced in Arab warfare.

Muttafaq ‘Alaih: A *Ḥadīth* which has been supported by both Ṣaḥīḥ Bukhārī and Ṣaḥīḥ Muslim.

Muttaṣil: A *Ḥadīth* which contains no gaps or omissions in its chain of narrators.

Nas’ī: A term used to refer to a method employed by the Arabs, whereby they would re-arrange the ‘Four Sacred Months’ as per their own expedencies, so they could engage in warfare during months where fighting was normally prohibited without fear of sin.

Pardah: Literally means ‘a veil’ and refers to the segregation of male and female. It also refers to the clothes or head coverings by which this segregation or concealment is actualized.

Qa’dah: The sitting position in the *Ṣalāt*.

Qārī: The title given to a religious preacher in the era of the Holy Prophet^{sa} and literally means ‘a recitor’. This is because in that era preaching primarily consisted of reciting portions of the Holy Qur’ān. See *Muqrī* also.

Qarīd: In the early era, Arabian poetry was generally referred to as *Qarīd*, the framework within which

there were two types of poetry: the *Qit’ah* (“segment”) consisting of a relatively short poem devoted to a single theme or composed for a specific occasion and the *Qaṣidah* (“eulogy”) generally consisting of 100 verses or more in praise of a tribe or person.

Qaṣidah: Literally means ‘a eulogy’ and specifically refers to a poem written in the extolment of someone.

Qaulī: Refers to a type of *Ḥadīth* where the verbal statements of the Holy Prophet^{sa} were reported by his companions.

Qiyām: The standing position in the *Ṣalāt*.

Qudsī: Refers to a *Ḥadīth* where the Holy Prophet^{sa} conveyed the direct words of Allāh to his companions.

Rifādah: The responsibility of providing for poor pilgrims during the time of *Ḥajj*, for which charity was collected throughout the course of the year.

Raḥmatullil-‘Ālamīn: A title of the Holy Prophet^{sa}, endowed upon him by God Almighty in the Holy Qur’ān, which literally means ‘A Mercy to Mankind’.

Rajab: The seventh month of the Islāmic Calendar and the second of the ‘Four Sacred Months’.

Rajaz: A type of poetry which constitutes a discourse in rhyme.

Rak’at: A single cycle in the *Ṣalāt*.

Every *Ṣalāt* is composed of two or more *Rak'āt*.

Riwāyat: The chain of narrators in any tradition of the Holy Prophet^{sa} by which the authenticity of a tradition can be determined.

Ru'yā: An Arabic word which means 'vision' or 'dream'.

Rukū': The bowing position in the *Ṣalāt*.

Ṣā': A famous unit of measurement utilised by the Arabs.

Sa'i: The running to and fro between mount Safā and Marwā seven times during the *Ḥajj*. This is symbolic for when Hagar^{as} ran between these two mounts seven times in search of water for her son Ishmael^{as}.

Sā'ibah: A she-camel which gave birth to ten female children consecutively

Sab'ah Mu'allaqah: Refers to the seven magnificent poems that were tied to the Ka'bah as a sign of veneration by the Quraish, and literally means 'Seven Attached'. See *Mu'allaqah* also.

Ṣābī: A term used to address one who had forsaken his ancient religion and adopted a religion similar to that of monotheism. The Prophet^{sa} and his followers were also referred to as *Ṣābī* on certain accounts.

Ṣaḥīḥ: This is the most authentic type of *Ḥadīth* which is categorized by the attributes of its narrators.

Its narrators must be renowned for their high level of honesty, trustworthiness, worship and fasting, adherence to religious law, memory and understanding. No narrators should be missing from the chain of narrators. It literally means, 'authentic' or 'correct'.

Sajdah: The prostrating position in the *Ṣalāt*.

Ṣalāt: The five daily prayers prescribed for Muslims as their primary form of worship.

Samūm: A powerful hot wind resulting in a phenomenon similar to that of a sandstorm. This wind would result in significant damage to land and property.

Siqāyah: The responsibility of providing water to pilgrims during the time of *Ḥajj*.

Shādh: A type of *Ḥadīth* which is narrated by a trustworthy person, but contradicts a narration by one more reliable.

Shaqq-e-Ṣadr: A divinely inspirational sight in which an incision was made into the breast of Prophet Muḥammad^{sa}, whereby his heart was cleansed by two angels, and literally means 'Incision of the Heart'.

Shirk: Associating partners with Allāh.

Sidratul-Muntahā': The furthest lote-tree. No creation of God the

Almighty has surpassed this point, except the Prophet Muhammad^{sa}. During the *Mi'rāj* the Holy Prophet^{sa} proceeded past this point to meet God, while Angel Gabriel^{as} waited behind.

Ṣiḥāḥ Sittah: Refers to the six authentic books of *Ḥadīth*: Ṣaḥīḥ Bukhārī, Ṣaḥīḥ Muslim, Jam'ī Tirmidhī, Sunan Abū Dā'wūd, Sunan Nasa'ī and Sunan Ibni Mājah.

Sīrat: A term used to describe 'prophetic disposition' – particularly the life and character of the Holy Prophet^{sa}.

Ṣudā: Arabs believed that until retribution had been acquired for the murder of their relative, the deceased person would take on the form of an animal and move about here and there in the sky lamenting and wailing. The term used to refer to this ideological animal was *Sudā*.

Sunnat: The actions, deeds or customs practiced by the Holy Prophet^{sa}, which were followed by his companions and thus transferred from generation to generation.

Syed: Refers to the descendants of the Holy Prophet^{sa} through his daughter Fāṭimah^{ra}.

Taba' Ṭābi'īn: Such people as were fortunate to have seen and met such people who had seen or met Companions of the Holy Prophet^{sa}.

Ṭābi'īn: Such people who were

fortunate enough to have seen and met Companions of the Holy Prophet^{sa}.

Ṭāhirah: A title given to Ḥaḍrat Khadijah^{ra}, the wife of the Holy Prophet^{sa}, which literally means 'The Pure'.

Taḥmīd: Expressing thanks to Allāh by reciting *Alḥamdulillāh* (All Praise belongs to Allāh).

Taqrīrī: Refers to a type of *Ḥadīth* where a certain action was performed before the Holy Prophet^{sa} and he remained silent.

Tasbīḥ: Glorification of Allāh by reciting *Subḥānallāh* (Holy is Allāh),

Ṭawāf: A fundamental rite to be performed during the *Ḥajj* or '*Umrah*' in which 7 circuits are made around the Holy Ka'bah in Makkah.

Thār: Refers to the Arab concept of retribution or seeking revenge for their murdered tribesmen.

Tharīd: An Arab dish in which pieces of bread were dipped in soup.

Ummul-Alsinah: A term used to refer to the Arabic language, and literally means 'Mother of Tongues'.

'Umrah: A lesser Pilgrimage to the Holy Ka'bah in which some of the rites of the *Ḥajj* are left out. '*Umrah*' can be performed at any time during the year.

Waḥī: Revelation sent by God the Almighty to his righteous servants.

Waḥī-e-Khaḥfī: For God the Almighty

to instill something in to the heart of his servant.

Waṣīlah: A she-goat that gave birth to ten female children consecutively.

Wuḍū: The Arabic term for ablution in Islām as preparation for the offering of *Ṣalāt*.

Zakāt: The fourth pillar in Islām known as obligatory almsgiving, which constitutes the social support system in Islām for the distribution of wealth. The poor and needy are provided for by the contributions of the rich and affluent. Literally means, 'increase' or 'purification'.

Zamzam: A fountain located within the *Masjid-e-Ḥarām*, which miraculously came into existence through the Divine command of God, as Hagar^{as} desperately ran between the two hills of Ṣafā and Marwā, in search of water for her son Ishmael^{as} in his infancy.

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